

# Moseley's Assembly's Catechism 3

BRIEF EXPLANATION

OF THE

*England, D. & W. Assembly*

ASSEMBLY'S CATECHISM,

By the late Rev. JOHN BROWN, of Haddington;

Recommended by Dr. FISHER, of Glasgow.

REVISED and IMPROVED,

With some Account of the Rise, Progress, and good Effects of Sabbath Evening Schools, in Scotland and England; and a Plan of the Mode of Instruction adopted in them.

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By W. MOSELEY.

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TO THE READER.



**T**HE reverend author, having been pleased, some months ago, to send me a manuscript copy of this catechism, I perused it with the strictest attention, and, at the same time, with the greatest pleasure.

If any attestation of mine were worthy of public regard, I would recommend it with all the arguments and motives I could decently use.

The plain and familiar terms in which the questions are proposed; the concise and comprehensive manner wherein the answers are framed; together with a vast variety of useful matter, both for informing the judgment and regulating the practice, all ranged in the same order with the Assembly's Shorter Catechism, will, I hope, make this compendious essay in the catechetical way, to be esteemed by the judicious of the present and future generations.

This is by far the fullest catechism of any I have seen, of the initiating kind, or such as are designed for instruction in the first principles of the oracles of God; and if masters of families would use it, in examining their children and servants on sabbath evenings, and ministers enjoin them warmly so to do; it might induce many, not only to commit this introductory form of sound words to their memory, but likewise carefully to read some larger treatises upon the Assembly's Catechism that have been lately published; whereby their knowledge in the principles of the doctrine of Christ might be considerably increased; and consequently the interests of true religion, and their own eternal welfare comfortably promoted.

Glasgow,  
Aug. 15. 1764.

JAMES FISHER.



A

BRIEF EXPLANATION

OF THE

ASSEMBLY'S SHORTER CATECHISM.

Q. 1. *What is the chief end of man?*

A. Man's chief end is to glorify God, and enjoy him for ever.

Q. What ought you to make your chief end?

A. The glorifying and enjoying of God.

Q. Why ought you to make the glorifying of God your chief end?

A. Because it was God's chief end in creating, preserving, and redeeming, man, Prov. xvi. 4 Rom. xi. 36.

Q. Can you make God more glorious than he is?

A. No; for his glory is infinite, Job xxxv. 7. xxii. 3.

Q. How then are you to glorify God?

A. By declaring and shewing forth his glory, Isaiah xliii. 21.

Q. In what are you to shew forth the glory of God?

A. In heart, speech, and behaviour, Col. iii. 17.

Q. How are you to glorify God with your heart?

A. By knowing, loving, thinking on, and trusting in him, 1 Chron. xxviii. 9, Mal. iii. 16. Prov. iii. 5.

Q. How are you to glorify God in your speech?

A. By praying to and praising him, Col. iii. 16. Eph. v. 20.

Q. How are you to glorify God in your behaviour?

A. By cheerfully doing whatever he commands.

Q. What is it to enjoy God?

A. It is to receive, live on, and delight in him, Psal. xvi. 11. and xlii. 4.

Q. Where is he enjoyed by men?

A. Here on earth, and hereafter in heaven, Psal. lxxiii. 24, 25, 26.

Q. How is God enjoyed on earth?

A. By receiving his grace and love into our hearts, Rom. v. 1,—5.

Q. How is he enjoyed in heaven?

A. By beholding him, and being filled with all his fulness.

Q. Who shall enjoy God in heaven?

A. Only such as are holy and glorify him upon earth, Heb. xii. 14.

Q. When do sinners begin to glorify and enjoy God?

A. When they first receive Christ, and rest on him.

Q. How long shall the saints glorify and enjoy God?

A. For ever: "We shall be ever with the Lord".

Q. Do we naturally know how to glorify and enjoy God?

A. No; Sin and Satan have blinded our minds.

**Q. 2. What rule hath God given to direct us how we may glorify and enjoy him?**

**A.** The word of God, which is contained in the Scriptures of the Old and New Testament, is the only rule to direct us how we may glorify and enjoy him.

**Q.** Wherein is the whole word of God contained?

**A.** In the Scriptures of the Old and New Testament.

**Q.** What do you call the Old Testament?

**A.** That which begins with Genesis and ends with Malachi.

**Q.** Which is the New Testament?

**A.** That which begins with Matthew and ends with Revelations.

**Q.** What makes the Bible the best book in the world?

**A.** It is the word of God, and Testament of Christ, 2 Tim. iii. 16,

17. Matt. xvi. 28.

**Q.** How do you prove the Scriptures to be the word of God.

**A.** From their holiness and majesty; and from their power to convince and humble men, and turn them to God, Psal. xix. 7,—11. Heb. iv. 12. 2 Cor. x. 4, 5.

**Q.** Why are the Scriptures called Christ's Testament?

**A.** Because therein he freely bequeaths his blessings to sinful men, 2 Pet. i. 4. Luke xxii. 29.

**Q.** For what end hath God given us his holy word?

**A.** To be the ONLY rule to direct us how to glorify and enjoy him, Isa. viii. 20. 2 Tim. iii. 15, 16, 17.

**Q.** For what end are we daily to read the Scriptures?

**A.** That by the blessing of God, they may render us holy, humble, and wise unto salvation, Psal. xix. 7,—11.

**Q.** What are the best means of understanding the Scriptures?

**A.** Diligently comparing them one with another, and earnest prayer for the Spirit, to explain and apply them to our heart, Acts xvii. 11. John v. 39.

**Q. 3. What do the Scriptures principally teach?**

**A.** The Scriptures principally teach what man is to believe concerning God, and what duty God requires of man.

**Q. 4. What is God?**

**A.** God is a Spirit, infinite, eternal, and unchangeable, in his being, wisdom, power, holiness, justice, goodness, and truth.

**Q.** What must we know and believe concerning God?

**A.** That he is what he is, and what he hath done, Heb. xi. 6. John xvii. 3. and iii. 16.

**Q.** How do you know that there is a God?

**A.** Scripture, reason, and every creature, clearly shew that there is a God who made, preserves, and governs all things, Isa. xlv. 22. Rom. i. 19, 20. Psal. xix. 1, 2, 3.

**Q.** What kind of a being is God?

**A.** He is a spirit, John iv. 24. Acts xvii. 24,—29.

**Q.** What is a spirit?



A. It is a living and thinking substance, that cannot be seen, felt, or die, Luke xxiv. 39.

Q. Are there any other spirits beside God?

A. Yes; angels and the souls of men, Pl. civ. 4. Acts vii. 39.

Q. How do these differ from him?

A. Angels and the souls of men are finite, created, and changeable spirits; but God is an infinite, eternal, and unchangeable spirit, Pl. cii. 26. and cxlvii. 5.

Q. What is it for God to be infinite?

A. It is to be without bounds or limits, Job xi. 7.

Q. What is it for God to be eternal?

A. It is to be without beginning or end of life, Pl. xc. 2.

Q. What is it for God to be unchangeable?

A. It is to be always the same in his nature and purpose, Mal. iii. 6.

Q. In what is God infinite, eternal, and unchangeable?

A. In his being, wisdom, power, holiness, justice, goodness, and truth; and in his glory, majesty, and sovereignty.

Q. What is the being or essence of God?

A. It is his nature or Godhead.

Q. What is the wisdom of God?

A. It is that attribute, whereby he knows and directs all things.

Q. What is the power of God?

A. It is that attribute, whereby he can do every thing that is not contrary to his other divine perfections.

What is the holiness of God?

A. It is that attribute, whereby he is free from, and hates all sin.

Q. What is the justice of God?

A. It is that attribute, whereby he renders to every one his due, Dan. ix. 7.

Q. What is the goodness of God?

A. It is that attribute, whereby he is kind to his creatures.

Q. What is the truth of God?

A. It is that attribute, whereby he abhors all deceit and falsehood.

A. What is the glory of God?

A. It is the brightness of his excellencies, Isa. vi. 1, — 5. Acts vii. 2.

Q. What is the majesty of God?

A. It is his awful greatness, as he is ruler over all, Psa. xlix. 2, — 10.

Q. What is the sovereignty of God?

A. It is his right to make and manage all things as he pleaseth.

Q. 5. *Are there more Gods than one?*

A. There is but one only, the living and true God.

Q. What is the distinguishing character of God?

A. He is the one only living and true God.

Q. How do you prove there is but one God?

A. The Scriptures declare, that the Lord our God is one Lord, and that there is no other God but one, Deut. vi. 4.

Q. Why is he called the living God?

A. Because he hath all life in himself, and giveth to his creatures whatever life they enjoy, Jer. x. 10. Acts xvii. 28.

Q. Why is he called the true God?

A. Because he only is possessed of infinite perfection, Isaiah xlv. 21, 22.

Q. 6. *How many persons are there in the Godhead?*

A. There are three persons in the Godhead, the Father, the Son, and the Holy Ghost; and these Three are the one God, the same in substance, equal in power and glory.

Q. How do you prove that there are three persons in one divine nature or Godhead

A. The Scriptures affirm, that there are three that bear record in heaven, the Father, the Word (or Son), and the Holy Ghost; and that these three are one, 1 John v. 7. Mat. xxviii. 9.

Q. How do you prove that the Son and Holy Ghost are God equal with the Father?

A. The Scriptures ascribe to them the same names, attributes, works, and worship, as are ascribed to the Father, 2 Cor. xiii. 14.

Q. 7. *What are the decrees of God?*

A. The decrees of God are his eternal purpose, according to the Counsel of his own will, whereby, for his own glory, he has fore-ordained whatsoever comes to pass.

Q. What hath he fore-ordained in his decrees?

A. All things whatsoever come to pass, Acts xv. 18.

Q. When did he decree and fore-ordain all things?

A. From all eternity, Eph. i. 4. Acts xv. 18.

Q. According to what rule hath he decreed all things?

A. According to the counsel of his will, Eph. i. 11.

Q. What are the properties of God's decrees?

A. They are most holy, wise, and unchangeable.

Q. For what end hath he decreed all things?

A. For his own glory, and his people's good.

Q. 8. *How does God execute his decrees?*

A. God executeth his decrees in the works of creation and providence.

Q. Doth God execute his decrees?

A. Yes; his counsel stands, and he doth all his pleasure:

Q. What is it for him to execute all his decrees?

A. It is to perform whatsoever he purposed.

Q. In what doth he execute his decrees?

A. "In the works of creation and providence."

Q. 9. *What is the work of Creation?*

A. The work of creation is God's making all things out of nothing, by the word of his power, in the space of six days, and all very good.

Q. Which were the most excellent creatures he made?

A. Angels in heaven, and men upon earth.



Q. What manner of creatures are angels?

A. Spirits endued with great wisdom and strength.

Q. In what state were the angels created?

A. In a most holy, glorious, and happy state.

Q. Did all the angels abide in their first estate?

A. No; many of them sinned, and so became devils.

Q. 10. *How did God create man?*

A. God created man male and female, after his own image, in knowledge, righteousness, and holiness, with dominion over the creatures.

Q. Of what parts doth the nature of man consist?

A. Of two; a body and a soul, Gen. ii. 7. Eccl. xii. 7.

Q. What do you mean by your body?

A. It is that part of me which consists of flesh, blood, and bones.

Q. What do you mean by your soul?

A. It is that thinking and spiritual substance which is in me.

Q. For which of these are you to be most careful?

A. For my precious and immortal soul; for what is a man profited, if he gain the whole world and lose his own soul?

Q. Why did God create male and female?

A. For the increase and mutual help of mankind.

Q. Of what was the body of Adam created?

A. Of the dust of the ground, Gen. ii. 7.

Q. Whereof was the body of Eve his wife formed?

A. Of a part taken out of Adam's side, Gen. ii. 22.

Q. After whose image was man at first created?

A. After the image of God, Gen. i. 26, 27.

Q. In what doth the image of God consist?

A. "In knowledge, righteousness, and holiness."

Q. Was it man's body, or his soul, that was made after God's image?

A. It was properly his soul.

Q. What honour had man in his first state?

A. He had dominion over all the creatures on earth.

Q. What happiness had he?

A. He dwelt in the Garden of Eden, and enjoyed fellowship with God.

Q. 11. *What are God's works of providence?*

A. God's works of providence are his most holy, wise, and powerful preserving and governing of all his creatures, and all their actions.

Q. What is the providence of God?

A. His continual care and management of his creatures.

Q. What are the properties of his providence?

A. It is most holy, wise, and powerful, Psal. cxlv. 17.

Q. How is his providence most holy?

A. It promotes holiness, and discourages and punishes sin.

Q. How is his providence most wise?

A. It orders every thing in the best manner, and to the best end.

Q. To what end doth God's providence order all things?

A. To his own glory, and his people's good, Prov. xvi. 4. Rom. viii. 28. 2. Cor. iv. 17. 1. Pet. iv. 11.

Q. How is his providence most powerful?

A. As nothing can stop its course, Dan. iv. 35.

Q. What are the parts of his providential work?

A. His preserving and governing of all things.

Q. How doth God preserve all things?

A. By upholding them in their being and motions, Heb. i. 3.

Q. How doth he govern all things?

A. By directing them to their proper ends, Psal. ciii. 19.

Q. Why must he preserve all things?

A. To prevent their returning to nothing, Rom. xi. 36.

Q. Why must he govern all things?

A. To prevent their running into confusion, Job. xxxviii. xli.

Q. What doth God's providence preserve and govern?

A. "All his creatures, and all their actions," Eph. i. 11.

Q. Is God the author of sinful actions, as such?

A. No; but he permits, limits, and over-rules them.

Q. 12. *What special act of providence did God exercise towards man in the estate wherein he was created?*

A. When God had created man he entered into a covenant of life with him, upon condition of perfect obedience, forbidding him to eat of the tree of knowledge of good and evil, upon pain of death.

Q. What is a covenant?

A. It is an agreement between different parties on certain terms.

Q. Who were the parties in the covenant made with man at his creation?

A. God and Adam.

Q. For whom did Adam stand bound in this covenant?

A. For himself and his natural posterity, Rom. v. 12.

Q. What kind of covenant did God make with Adam?

A. It was a covenant of works and of life.

Q. Why is it called a covenant of works?

A. Because works or obedience was the condition of it.

Q. What kind of obedience did it require?

A. Personal, perfect, and perpetual obedience.

Q. What did God in this covenant expressly forbid?

A. The eating of the fruit of the tree of knowledge.

Q. Why did he forbid Adam to eat of this fruit?

A. To display his sovereignty, and to try man's obedience, Dan. iv. 35. Deut. viii. 2.

Q. Why is the first covenant called a covenant of life?

A. Because life was the reward promised for keeping it, and was implied in the threatening of death.

Q. What life was promised in the covenant of works?

A. Life temporal, spiritual, and eternal.

Q. In what doth temporal life consist?

A. In the union of soul and body on earth.

Q. In what doth spiritual life consist?

A. In the happy union and communion of our souls with God on Earth, Psal. xxi. 5.



Q In what doth eternal life consist ?

A. In beholding the glory, and enjoying the fulness of God in heaven, Psal. xvii. 15, and xvi. 11.

Q. What was the penalty threatened for breaking the covenant of works ?

A. It was death. "In the day thou eatest thereof thou shalt surely die," Gen. ii. 17.

Q. What death was threatened in the first covenant ?

A. Death spiritual, temporal, and eternal.

Q. What temporal death was threatened in it ?

A. Outward trouble, and the separation of our soul and body, Gen. iii. 15, 19.

Q. What spiritual death was threatened in it ?

A. The separation of our soul from God, and the loss of his image and favour, Eph. ii. 1, 3, 12.

Q. What is the eternal death threatened in it ?

A. The separation of both soul and body from God, in hell for ever, 2 Thess. i. 9.

Q. 13. *Did our first parents continue in the estate wherein they were created ?*

A. Our first parents, being left to the freedom of their own will, fell from the estate wherein they were created, by sinning against God.

Q. Were Adam and Eve created with full ability to keep the first covenant ?

A. Yes; God made man upright, Eccl. vii. 29. Gen. i. 27.

Q. Were they confirmed in holiness and happiness ?

A. No; they were left to the freedom of their own will.

Q. What freedom of will had our first parents in their first state ?

A. They were inclined only to good, but under a possibility of being seduced to evil, Eccl. vii. 29.

Q. How did they abuse this freedom of will ?

A. They "fell from the estate wherein they were created, by sinning against God," Eccl. vii. 29. Gen. iii.

Q. 14. *What is sin ?*

A. Sin is any want of conformity unto, or transgression of, the law of God.

Q. What is want of conformity to the law of God ?

A. It is the want of that purity of heart, and holiness of life, which the law requires, Psal. xiv. 3. Rom. viii. 7.

Q. What do you mean by the transgression of God's law ?

A. Our doing what is forbidden in the law, 1 John iii. 4.

Q. 15. *What was the sin whereby our first parents fell from the estate wherein they were created ?*

A. The sin whereby our first parents fell from the estate wherein they were created was their eating the forbidden fruit.

Q. By what sin did our first parents break the covenant of works ?

A. By eating the forbidden fruit ?

Q. What moved them to eat this forbidden fruit ?

A. Satan tempted Eve, and she tempted Adam to it.

Q. Was their eating of the fruit of the tree of knowledge of good and evil, a very great sin ?

A. Yes.

Q. What made it so ?

A. Because hereby they sinned against the clearest light, were unthankful to God, discontent with their happy condition, murdered themselves and their seed, and believed and obeyed the devil rather than God, Luke xii. 47, 48.

Q. Did our first parents die that very day they ate the forbidden fruit ?

A. They died spiritually that moment, and became liable to temporal and eternal death.

Q. 16. *Did all mankind fall in Adam's first transgression ?*

A. The covenant being made with Adam, not only for himself, but for his posterity, all mankind, descending from him by ordinary generation, sinned in him, and fell with him in his first transgression.

Q. How came they to sin in him, and to fall with him in his first sin ?

A. Because the covenant of works, which he broke by it, "was made with him, not only for himself, but for his natural posterity," Rom. v. 12, 19.

Q. Who are the natural posterity of Adam ?

A. "All mankind descending from him by ordinary generation," 1 Cor. xv. 22. Rom. v. 12, 19.

Q. Did Adam in the covenant of works stand bound for Jesus Christ ?

A. No; for Christ did not descend from him by ordinary generation, but was born of a virgin, and was the Lord from heaven, Isaiah vii. 14. ix. 6.

Q. 17. *Into what state did the fall bring mankind ?*

A. The fall brought mankind into an estate of sin and misery.

Q. From what state did the fall bring mankind ?

A. From a state of perfect holiness and happiness.

Q. Into what estate did the fall bring them ?

A. "Into an estate of sin and misery," Rom. v. 12, 19.

Q. 18. *Wherein consists the sinfulness of that estate wherewith man fell ?*

A. The sinfulness of that estate wherewith man fell consists in the guilt of Adam's first sin, the want of original righteousness, and the corruption of his whole nature, which is commonly called original sin, together with all actual transgressions which proceed from it.

Q. Into what sinful state did the fall bring mankind ?

A. Into a state of original and actual sin.



Q. How do you know that you are guilty of original sin ?

A. God's word tells me so; and I find my heart naturally averse to what is good, and prone to evil.

Q. Wherein doth original sin consist ?

A. In three things; "the guilt of Adam's first sin; the want of original righteousness; and the corruption of our whole nature," Rom. v. 19. Psa. liii. 1, 4. Rom. viii. 7, 8.

Q. What is guilt ?

A. Whatever justly exposes us to punishment.

Q. How doth sin expose men to punishment ?

A. The law and justice of God condemn them to punishment on account of it, Gal. iii. 10. Psa. xi. 6, 7.

Q. Which of Adam's sins are we guilty of ?

A. Only his first sin is imputed to us; after he committed it, he ceased to be our covenant head, Rom. v. 17.

Q. What is the want of original righteousness ?

A. It is the being without such holiness and purity of nature as Adam was created with, John xiv. 4.

Q. What is the corruption of our whole nature ?

A. Our being wholly defiled with, and dead in sin.

Q. What part of our nature is corrupted with sin ?

A. Our whole nature; understanding, conscience, memory, will, affections, and bodily members, Isa. i. 5.

Q. How is our understanding naturally corrupted ?

A. It is full of ignorance, vanity, pride, and proneness to lies, Isa. i, 3. Psa. lviii. 3.

Q. What are we naturally ignorant of ?

A. We are ignorant of God, of Christ, and the way of salvation, and our inexpressible need of it; of the worth of our soul, and the vileness of our sin, Isa. i. 3.

Q. How is our conscience naturally corrupted ?

A. It is blind, and seared, and doth not duly reprove us for sin, 1. Tim. iv. 2. Tit. i. 15.

Q. How is our memory naturally corrupted ?

A. It quickly forgets what is good, and firmly retains what is evil and trifling, Jer. ii. 32.

Q. How is our will corrupted ?

A. It is full of enmity against God, and wholly inclined to all evil, Rom. viii. 7, 8.

Q. How are our affections corrupted ?

A. We love and delight in things sinful and trifling, rather than in God.

Q. How are our bodily members corrupted by sin ?

A. They are ready instruments of unrighteousness.

Q. What proceed from this corruption of our nature ?

A. Evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies, Gal. v. 19, 21, Rom. i. 21, 32.

Q. How many ways are you guilty of actual sin ?

A. Two ways : by omission and commission.

Q. Wherein do sins of omission consist ?

A. In neglecting to do what God's law requires.

Q. In what do sins of commission consist?

A. In doing what God's law forbids, Psal. li. 4.

Q. What is the course of your life while you continue without Christ?

A. It is a constant course of sin, Eph. ii. 2, 3, Rom. viii. 7, 8, Tit. iii. 3.

Q. Is your heart better than your life?

A. Our "heart is deceitful above all things, and desperately wicked," Jer. xvii. 9. Rom. viii. 7.

Q. What is that misery which the fall has brought us into?

A. The punishment which attends sin.

Q. 19. *What is the misery of that estate whereinto man fell?*

A. All mankind by their fall lost communion with God, are under his wrath and curse, and so made liable to all the miseries in this life, to death itself, and to hell for ever.

A. In what doth our misery incurred by sin consist?

A. In three things; namely, what we have lost, what we are under, and what we are liable to, Eph. ii. 1, 3, 12.

Q. What have you lost by sin?

A. We have lost the image of God, and communion with him, Eph. ii. 1, 3, 12.

Q. What is the communion with God which you have lost?

A. A happy interest in, and sweet intimacy with God.

Q. What are we brought under by the fall?

A. We are brought under God's wrath and curse.

Q. What is it to be under God's wrath?

A. It is to have God angry with us every day, Psal. vii. 11.

Q. What is it to be under the curse of God?

A. It is to be condemned by his law to eternal punishment.

Q. To what hath sin made you liable?

A. To all the miseries of this life, death, and hell, Rom. ii. 8, 9.

Q. To what miseries of this life hath sin made you liable?

A. To both temporal and spiritual miseries, Rom. ii. 9.

Q. To what temporal miseries hath sin exposed you?

A. To war, famine, pestilence, poverty, reproach, disappointment, sickness, toil, and so forth, Deut. xxviii.

Q. To what spiritual miseries hath sin exposed you?

A. To blindness of mind, hardness of heart, and horror of conscience, vile affections, weakness of memory, and slavery of Satan, Rom. i. 22, 32.

Q. Are the temporal miseries of our outward lot, or the spiritual miseries and plagues of our soul most grievous?

A. The spiritual plagues of our soul; for they render us abominable in God's sight, Psal. xiv. 1, 2, 3.

Q. What is death to wicked men?

A. It is a passage from their present joy and pleasure to eternal misery, Prov. xiv. 32, Psal. ix. 17. Luke xvi. 22, 24.

Q. What is the grave to wicked men?

A. It is a prison in which their bodies are reserved for hell.

Q. To what hath sin made you liable after death?

A. To the pains or punishments of hell for ever.



Q. What different punishments are there in hell ?

A. The punishment of loss, and punishment of sense.

Q. What do the damned in hell lose ?

A. They lose the enjoyment of God and Christ, the fellowship of angels and saints, and every other good thing, Mat. xxv. 41.

Q. What is the punishment of sense in hell ?

A. Most dreadful torments in soul and body, inflicted by God, by devils, and by their own conscience, Rev. xiv. 10, 11.

Q. Why must the punishment of the wicked be everlasting ?

A. Because no mere creature can ever pay that infinite satisfaction which divine justice requires, sin being an infinite offence against an infinitely holy God, Mic. vi. 7.

Q. 20. *Did God leave all mankind to perish in the estate of sin and misery ?*

A. God having, out of his mere good pleasure from all eternity, elected some to everlasting life, did enter into a covenant of grace, to deliver them out of the estate of sin and misery, and to bring them into an estate of salvation, by a Redeemer.

Q. Doth God deliver any out of this estate of sin and misery ?

A. Yes ; he delivers all the elect.

Q. Who are the elect of mankind ?

A. Those whom God hath chosen, and given to Christ to be redeemed from sin and wrath, John xvii. 9. Zech. ix. 11.

Q. What moved God to chuse the elect ?

A. Not their foreseen good works, but his own free love, Rom. ix. 11. 16. Eph. i. 5, 6. 2. Tim. i. 9.

Q. To what were the elect chosen ?

A. They were chosen in Christ to everlasting life, 2 Thess. v. 9.

Q. By what means doth God bring his elect to everlasting life ?

A. By the covenant of grace, 2. Sam. xviii. 5.

Q. Why is this new covenant called the covenant of grace ?

A. Because faith, and all things promised in it, are God's free gifts to sinful men, Ezek. xxxiv. 25, 31.

Q. When were the elect chosen, and the covenant of grace made ?

A. From all eternity, Titus i. 2.

Q. Who were the parties between whom this covenant of grace was made ?

A. God and Christ, Zech. vi. 13. Psa. lxxix. 3, 35. Isa. liii. 10. Psa. xl. 6, 8.

Q. Whom did Christ represent in the covenant of grace ?

A. All the elect, and them only, Isa. liii. 6, 11, 12.

Q. For what did Christ engage in this covenant ?

A. To pay the whole debt which the elect owed to God.

Q. What debt did the elect owe to him ?

A. Perfect obedience to his law, and full satisfaction for their infinite offences to his justice, Gal. iii. 10, 13.

Q. What is the great thing promised in the covenant of grace ?

A. Eternal life, or God in Christ as our God and everlasting portion, Titus i. 2. Jer. xxxi. 33, 34.

Q. What are the properties of this new covenant?

A. It is sure, well ordered, and everlasting, 2 Sam. xxiii. 5.

Q. How may we get an interest in this new covenant?

A. By believing on Christ, the Surety of it, John iii. 16.

Q. For what end did God enter into a covenant of grace with Christ in the elect's name?

A. To deliver them out of an estate of sin and misery, and to bring them into a state of salvation, Zech ix. 11, 12.

Q. What is salvation?

A. It is a deliverance from every evil, and enjoyment of all good, Eph. ii. 1, 6, 8.

Q. By whom doth God bring us to an estate of salvation?

A. By Christ our Mediator and Redeemer, Hos. i. 7.

Q. Why is Christ called our Mediator?

A. Because he reconciles us sinful men to God, Eph. ii. 13. 18.

Q. Why is Christ called our Redeemer?

A. Because he delivers us from our spiritual bondage, Isa. xlix. 24, 26.

Q. From what spiritual bondage doth Christ redeem us?

A. From the slavery of sin, Satan, and the broken law.

Q. By what means doth Christ redeem us?

A. By price and power, or by purchase and conquest, Tit. ii. 14.

Q. Why must we be redeemed by price?

A. Because we are debtors to God's justice, and criminals in law.

Q. Why must we be redeemed by power?

A. Because we are naturally bond-slaves to sin and Satan.

Q. By what price doth Christ redeem us?

A. By the infinite price of his precious blood.

Q. By what power doth Christ redeem us?

A. By the enlightening and sanctifying power of his Spirit?

Q. 21. *Who is the Redeemer of God's elect?*

A. The only Redeemer of God's elect is the Lord Jesus Christ, who, being the eternal Son of God, became man, and so was, and continueth to be, God and man in two distinct natures, and one person for ever.

Q. What was our Redeemer from eternity?

A. The only essential and eternal Son of God.

Q. Hath God any other who are called his Sons beside Christ?

A. Yes; holy angels and believers.

Q. How are the holy angels the sons of God?

A. By immediate creation, Job xxxviii. 7.

Q. How are believers the sons of God?

A. By regeneration and adoption, John i. 12.

Q. How is Christ the Son of God?

A. As he is the "only begotten of the Father, full of grace and truth," Psal ii. 7. John i. 14.

Q. What did Christ, being the Son of God, become, that he might redeem us?

A. He became man, John i. 14.

Q. Why was it necessary that our Redeemer should be man?

A. That he might obey and suffer in our stead.

Q. Why was it necessary that our Redeemer should be God?



**A.** That he might bear infinite wrath, give worth and efficacy to his obedience, sufferings, and intercession, and save us by his almighty power, Heb. ii. 10, 11, 14. vii. 25.

**Q.** Wherein do Christ's two natures unite and subsist?

**A.** In his one divine person, Isa. ix. 6. Rom. ix. 5.

**Q.** Did the union of Christ's two natures turn them into one?

**A.** No; they were and continue to be two distinct natures in one person for ever, Heb. vii. 24. Rev. i. 18.

**Q. 22. How did Christ, being the Son of God, become man?**

**A.** Christ, the Son of God, became man, by taking to himself a true body and a reasonable soul; being conceived by the power of the Holy Ghost, in the womb of the Virgin Mary, and born of her, yet without sin.

**Q.** How did Christ become man?

**A.** By taking to himself a true body and a reasonable soul.

**Q.** Of whom was he born?

**A.** Of the Virgin Mary, Mat. i. 20., 25.

**Q.** Why was Christ born of a Virgin?

**A.** That he might be holy, harmless, undefiled, and separate from sinners, Heb. vii. 26.

**Q.** How is our Redeemer ordinarily called?

**A.** He is called the Lord Jesus Christ, James ii. 1.

**Q.** Why is he called Lord?

**A.** Because he is the true God, and ruleth over all, Acts x. 36. and ii. 36.

**Q.** Why is our Redeemer called Jesus?

**A.** Because he saves his people from their sin and misery.

**Q.** Why is he called Christ?

**A.** Because the Father sent, anointed, and consecrated him to his mediatory office, Isa. xi. 2, 4. xlii. 6, 7. and lxi. 1, 2, 3.

**Q.** With what did the Father anoint Christ?

**A.** With the Holy Ghost above measure, John iii. 34.

**Q. 23. What offices doth Christ execute as our Redeemer?**

**A.** Christ, as our Redeemer, executeth the offices of a prophet, a priest, and of a king, both in his state of humiliation and exultation.

**Q.** To what particular offices was Christ anointed?

**A.** To the offices of prophet, priest, and king.

**Q.** What need have you of Christ as a Prophet?

**A.** To instruct and teach me the will of God.

**Q.** What need have you of Christ as a priest?

**A.** To satisfy God's justice, and to intercede for me.

**Q.** What need have you of Christ as a King?

**A.** To deliver me from bondage, and govern me by his laws.

**Q.** Doth Christ fully execute all his offices?

**A.** Yes; He is faithful to God who appointed him, Heb. iii. 2.

**Q.** What is it for Christ to execute all his offices?

**A.** It is to do the work belonging to each of them.



**Q. 24. How doth Christ execute the office of a prophet?**

**A.** Christ executeth the office of a Prophet in revealing to us, by his word and Spirit, the will of God for our salvation.

**Q.** In what doth Christ execute the office of a Prophet?

**A.** In teaching and revealing to us the will of God, Isa. lvi. 1, 2, 3. and xlviii. 17.

**Q.** What particular things doth Christ teach us?

**A.** He teacheth us what himself and his Father are, and have done; how precious our souls, and how vile our sins are; what is our duty, and where our happiness lies.

**Q.** By what doth Christ reveal to us the will of God?

**A.** By his word and Spirit, Psal. cxlvii. 19. 1 Cor. ii. 12.

**Q.** How doth Christ teach us by his word?

**A.** He informs our judgment concerning divine things.

**Q.** How doth Christ teach us by his Spirit?

**A.** He opens our hearts to receive divine truths.

**Q.** For what end doth Christ reveal the will of God to us?

**A.** For our eternal salvation, John xvii. 3.

**Q.** What shall become of such as neglect, or despise the word or Spirit?

**A.** They shall miserably perish; "Where no vision is, the people perish." Prov. xxix. 18.

**Q. 25. How doth Christ execute the office of a Priest?**

**A.** Christ executeth the office of a Priest, in his once offering up himself a sacrifice to satisfy divine justice, and to reconcile us to God, and in making continual intercession for us.

**Q.** In what doth Christ execute the office of a Priest?

**A.** In offering sacrifice, and making intercession.

**Q.** For whom doth Christ offer sacrifice and make intercession?

**A.** For his elect people only, John x. 15. and xvii. 9.

**Q.** What was the sacrifice which Christ offered up?

**A.** It was himself, both soul and body.

**Q.** How do you prove that Christ offered his soul in sacrifice?

**A.** His soul travailed in pain, was exceedingly sorrowful, and was made an offering for sin, Isa. liii. 10, 11.

**Q.** To whom did Christ offer himself in sacrifice?

**A.** To God, whom we had offended, Psal. xl. 6, 7, 8.

**Q.** For what end did Christ offer himself in sacrifice?

**A.** To satisfy divine justice, and reconcile us to God.

**Q.** What hath offended God's justice, and set us at variance with him?

**A.** Our sins, Jer. xlv. 3, 4.

**Q.** How often did Christ offer himself in sacrifice?

**A.** He was once offered to bear the sins of many, Heb. ix. 28.

**Q.** Why was Christ offered but once?

**A.** Because his one offering fully satisfied God's justice, obtained

eternal redemption for us, and perfected for ever all them who are sanctified, Heb. ix. and x. Iia. liii.

Q. How do you know that God's justice will never demand any more satisfaction for the sins of the elect?

A. Christ said on the cross, "It is finished", and afterwards was raised from the dead, and exalted to glory.

Q. What is the intercession of Christ?

A. His appearing before God in our name, and pleading that his promised blessings may be given us, John xvii. Heb. ix. 24.

Q. In what manner doth Christ intercede for us.

B. Continually, skilfully, zealously, and successfully.

Q. Upon what foundation doth Christ intercede for us?

A. Upon the plea of his own meritorious righteousness.

Q. 26. *How doth Christ execute the office of a King?*

A. Christ executeth the office of a King in subduing us to himself, in ruling and defending us, and in restraining and conquering all his and our enemies.

Q. Over whom doth Christ execute his kingly office?

A. Over his elect, and over his and their enemies, Psal cx. 2, 3. lxxii. and 22, 27—31.

Q. In what doth Christ execute his kingly office over his elect?

A. In subduing, ruling, and defending them, Psal. lxxii. and cx.

Q. For what end doth Christ execute this office over his elect?

A. To deliver and preserve them from bondage, Isa. xxxiii. 22. and xlix. 25, 26.

Q. How doth Christ bring us out of our spiritual bondage?

A. By subduing us to himself, Acts xxvi. 18.

Q. What is it for Christ to subdue us to himself?

A. It is to bring us into union with himself, and to give us a heart inclined to obey his laws.

Q. Why must we be subdued to Christ himself?

A. Because by nature we are his enemies, Rom. v. 10.

Q. Whose friends and subjects are we by nature?

A. We are friends and subjects to sin, Satan, and the world, Eph. ii. 1,—3. Tit. iii. 3. Tim ii. 26.

Q. How doth Christ prevent our voluntary return to spiritual bondage.

A. By ruling us, Isa. ix. 7.

Q. How doth Christ rule his people?

A. By directing and drawing them in the way of holiness.

Q. By what means doth Christ subdue and rule his elect?

A. By his precious word and powerful Spirit.

Q. How doth he prevent our being driven back to spiritual bondage?

A. By defending us.

Q. From whom doth Christ defend his people?

A. From all his and their enemies, Isa. xlix. 25, 26.

Q. Who are the enemies of Christ and his people?

A. Sin, Satan, the world, and death, Heb. ii. 14.

Q. By what doth Christ defend his people?

A. By his almighty love, power, and providence.



**Q.** How doth Christ execute his kingly office over his and our enemies ?

**A.** In restraining and conquering them.

**Q.** How doth Christ restrain his enemies ?

**A.** In limiting their malice, power, and acts, as he pleaseth.

**Q.** How doth Christ conquer his enemies ?

**A.** In taking away their power and punishing them.

**Q.** When will Christ completely conquer all his and our enemies ?

**A.** At the last day, Rev. xx.

**Q.** In what estates doth Christ execute his offices ?

**A.** In his estates of humiliation and exaltation.

**A.** 27. *Wherein did Christ's humiliation consist ?*

**Q.** Christ's humiliation consisted in his being born, and that in a low condition, made under the law, undergoing the miseries of this life, the wrath of God, and the cursed death of the cross: in being buried, and continuing under the power of death for a time.

**Q.** In what principal parts did Christ's humiliation consist ?

**A.** In six; namely, his being born, and made under the law; his undergoing the miseries of this life, and the wrath of God; and his dying, and being buried.

**Q.** Under what law was Christ made ?

**A.** Under the law of God as a broken covenant of works, Gal. iv. 4.

**Q.** For what end was Christ made under the broken law ?

**A.** To fulfil its precepts, and endure its penalty; and so redeem his people from under it, Gal. iv. 4, 5, 6.

**Q.** Are then believers not bound to obey God's law ?

**A.** They are bound to obey it as a rule of duty; but not as a covenant, to procure eternal life by it, Rom. vi. 14.

**Q.** What miseries of this life did Christ undergo ?

**A.** Only such as are sinless and common, Isa. liii.

**Q.** What are these ?

**A.** Such as reproach, temptation, hunger, thirst, weariness, and the like.

**Q.** Why did Christ undergo these sinless miseries ?

**A.** That he might take away the sting of our sorrows, and the better sympathize with us in them, Heb. ii. 17, 18.

**Q.** What was the heaviest burden that Christ underwent ?

**A.** It was the infinite wrath of God, Psal. lxxxix. 38.

**Q.** Did God ever hate Christ ?

**A.** No; but he laid the wrath due to our sins upon him as our surety.

**Q.** What kind of death did Christ die ?

**A.** The cursed, shameful, and painful death of the cross, Gal. iii. 13.

**Q.** What gave death and the grave dominion over Christ ?

**A.** His being made sin for us, 2 Cor. v. 21.

**Q.** How long did Christ continue in a suffering state ?

**A.** More than three and thirty years, Luke iii. 23.

**Q.** In what respects did Christ suffer during his humiliation ?

**A.** In his soul, body, character, and estate, Isa. liii.



- Q. In What did Christ suffer most grievously ?  
 A. He suffered most grievously in his soul, John xii. 27.
- Q. When did Christ suffer most in his soul ?  
 A. When he was in the garden, and on the cross.
- Q. How do you know that he suffered in his soul there ?  
 A. By his bloody sweat, and sorrowful words.
- Q. What were Christ's sorrowful words ?  
 A. He cried, " My soul is exceeding sorrowful ;" and, " My God, my God, why hast thou forsaken me," Mark xiv. 34. and xv. 34.
- Q. From whose hand did Christ suffer ?  
 A. From his Father's, his disciples, and his avowed enemies.
- Q. What did Christ suffer from his Father ?  
 A. The hiding of his face, and the pressure of his wrath.
- Q. What did Christ suffer from his disciples ?  
 A. Judas betrayed him, Peter thrice denied him, and they all forsook him, Mat. xxvi. Luke xxii.
- Q. What did Christ suffer from his avowed enemies ?  
 A. They tempted, reviled, scourged, and spat on him; crowned him with thorns, condemned, and crucified him, Mark xiii. xiv. and xv. John xviii. and xix.
- Q. What moved Christ to suffer all these things ?  
 A. His Father's command, and his infinite love to us.
- Q. What is the reward of all Christ's sufferings ?  
 A. His own exaltation, and our eternal redemption.
- Q. 28. *Wherein consisteth Christ's exaltation ?*  
 A. Christ's exaltation consisteth in his rising again from the dead on the third day, in ascending up into heaven, in sitting at the right hand of God the Father, and in coming to judge the world at the last day.
- Q. For what end did Christ rise from the dead ?  
 A. To shew that justice was fully satisfied, his enemies wholly conquered, and to receive his glorious reward.
- Q. By whose power did Christ rise from the dead ?  
 A. By his own, and his Father's power, Rom. i. 4.
- Q. When did Christ rise again ?  
 A. On the first day of the week, and third day after his death, Mat. xxviii. 1. 1 Cor. 15. 4. Mark xvi. 9.
- Q. How long did Christ continue on earth after his resurrection ?  
 A. Forty days, Acts i. 3.
- Q. How was he employed during that time ?  
 A. In frequently appearing to confirm his resurrection, and instruct his disciples in divine truths, Acts i. 3.
- Q. What became of Christ after these forty days ?  
 A. He ascended to heaven in the sight of his disciples.
- Q. Who attended Christ in his ascension to heaven ?  
 A. Thousands of angels with shouts of praise.
- Q. Why did Christ ascend to heaven ?  
 A. To be glorified himself, and prepare mansions for us.
- Q. What glorious dignity hath Christ in heaven ?  
 A. He " sitteth at the right hand of God," Psal. cx. 1.

- Q. What is meant by the right hand of God ?  
 A. A state of the highest honour and authority.
- Q. What is meant by Christ's sitting at God's right hand ?  
 A. A continuance of his glory and rest.
- Q. For what end doth Christ sit at God's right hand ?  
 A. To represent his people, and destroy his enemies.
- Q. Wherein will Christ most fully display his glory ?  
 A. In coming to judge the world at the last day, Rev. xx.
- Q. Doth any man know when the last judgment will be ?  
 A. No ; nor the angels of God, Mark xiii. 32.
- Q. Why doth God conceal the time of the last judgment ?  
 A. That we may be always watching, and ready for it, Mat. xxiv. 42, 44. Rev. xvi. 15.
- Q. In what manner will Christ come to judgment ?  
 A. In a most awful, sudden, and glorious manner, Rev. xx. 11.
- 2 Thess. i. 7, — 10. Jude 14, 15. Rev. i. 7.
- Q. Who will attend Christ in his coming to judgment ?  
 A. All the holy angels and glorified saints, 2 Thess. i. 7.
- Q. In whose glory will Christ come to judgment ?  
 A. In his own and his Father's glory, Luke ix. 26.
- Q. How will Christ glorify himself in the judgment ?  
 A. In raising the dead, bringing men and devils to his bar, and passing and executing just sentences upon them.
- Q. By what means shall the dead be raised ?  
 A. By the powerful voice of the archangel, and the trump of God.
- Q. Who shall rise first ?  
 A. The righteous.
- Q. Who shall be accounted righteous in that day ?  
 A. Only such as are clothed with the righteousness of Christ, Phil. iii. 9. 2 Cor. v. 21.
- Q. Wherein shall the resurrection of the righteous and wicked differ ?  
 A. The righteous shall rise with glory and triumph, but the wicked with trembling and horror.
- Q. How will the wicked express their horror ?  
 A. In crying to the hills and mountains to fall on them, and cover them from the face of Christ, their judge.
- Q. Will the sentence of the last judgment be just ?  
 A. Yes ; Every man will be judged according to his works.
- Q. Will believers be adjudged to glory for their good works ?  
 A. No ; but on account of what Christ did for them, Isa. lxi. 10. Rom. v. 16. — 21.
- Q. In what way will Christ's sentences be executed ?  
 A. In the wicked " going away into everlasting punishment, and the righteous into life eternal," Mat. xxv. 46.
- Q. 29. *How are we made partakers of the redemption purchased by Christ ?*  
 A. We are made partakers of the redemption purchased by Christ, by the effectual application of it to us by his Holy Spirit.
- Q. What is the redemption that Christ purchased for us ?  
 A. It is deliverance from sin and misery, and a possession of holiness and happiness for ever.



Q. Why is our redemption said to be purchased?

A. Because Christ gave the price of his blood for it.

Q. Is the mere purchasing of redemption sufficient to save us?

A. No; it must be effectually applied to us.

Q. What is the effectual application of redemption?

A. It is the making it really ours in possession.

Q. When is this redemption effectually applied to us?

A. In this life, and in that which is to come.

Q. To whom is this redemption effectually applied?

A. To the elect only, for whom it was purchased.

Q. By whom is the redemption purchased by Christ effectually applied to us?

A. By the Holy Spirit.

Q. 30. *How doth Spirit apply to us the redemption purchased by Christ?*

A. The Spirit applieth to us the redemption purchased by Christ, by working faith in us, and thereby uniting us to Christ in our effectual calling.

Q. How doth the Spirit unite us with Christ?

A. By entering into our dead souls, as the Spirit of life in Jesus Christ, and working faith in us to receive him.

Q. In what doth the Spirit work faith in us, and thereby unite us to Christ?

In our effectual calling.

Q. 31. *What is effectual calling?*

A. Effectual calling is the work of God's Spirit, whereby, convincing us of our sin and misery, enlightening our minds in the knowledge of Christ, and renewing our wills, he doth persuade and enable us to embrace Jesus Christ, freely offered to us in the gospel.

Q. Whose work is our effectual calling?

A. It is the work of God's Spirit, by his word.

Q. Cannot God's word and ministers effectually call and bring us to Christ?

A. By no means; for though they invite, yet they cannot draw us to him.

Q. Is the greater part of gospel hearers effectually called?

A. No; "many are called, but few chosen."

Q. Wherein consists the work of the Spirit in our effectual calling?

A. In his convincing our conscience, enlightening our minds, and renewing our wills.

Q. Of what doth the Spirit convince our conscience?

A. "Of our sin and misery."

Q. By what doth the Spirit convince us of sin and misery?

A. By the commands and threatenings of God's law, Rom. iii. 19, 20. Gal. iii. 10.

Q. What do we think of ourselves when we are truly convinced?

A. That we are altogether vile and base, and our best works abominable before God, Rom. vii. 1, 14.

Q. In what doth the Spirit enlighten our minds in effectual calling?

A. "In the knowledge of Christ."



Q. In the knowledge of what concerning Christ are our minds enlightened?

A. In the knowledge of his person, offices, relations, power, righteousness, and love.

Q. What do truly enlightened persons think of Christ?

A. That he is altogether lovely, precious and suitable.

Q. What is it to renew our will?

A. To make it averse from evil, and inclined to good.

Q. Why must our will be renewed?

A. Because by nature it is full of enmity against God, Rom. viii. 7.

Q. By what means doth the Spirit enlighten our mind, and renew our will?

A. By the gospel.

Q. For what end doth the Holy Ghost convince, enlighten, and renew our heart?

A. That he may hereby persuade and enable us to embrace Jesus Christ.

Q. What is it to embrace Jesus Christ?

A. To receive him into our heart by faith, Rev. iii. 20.

Q. Upon what warrant are we to receive Jesus Christ?

Q. Upon the warrant of his being offered by God to us in the gospel, John iii. 14,—16, 27. and vi. 44, 45.

Q. In what manner are we to embrace Jesus Christ?

A. As he is offered to us in the gospel, John iii. 16.

Q. How is Christ offered to us in the gospel?

A. Fully, freely, earnestly and particularly, Isa. lv. 1,—3.

Q. To whom is Christ offered in the gospel?

A. To every one that hears it without exception.

Q. How doth Christ encourage young sinners to embrace him?

A. He says, "Suffer little children to come unto me;" and, "They that seek me early shall find me."

Q. 32. What benefits do they that are effectually called partake of in this life?

A. They that are effectually called do, in this life, partake of justification, adoption, sanctification, and the several benefits which, in this life, do either accompany or flow from them.

Q. What benefits do Believers receive in and with Christ?

A. Justification, adoption, sanctification, an happy death, and everlasting glory.

Q. 33. What is justification?

A. Justification is an act of God's free grace, wherein he pardoneth all our sins, and accepteth us as righteous, in his sight, only for the righteousness of Christ, imputed to us, and received by faith alone.

Q. Why is our justification called an act?

A. Because it is perfected at once, Rom. viii. 13.

Q. Whose act is justification?

A. It is God's act.

Q. What moveth an holy and righteous God to justify sinners ?

A. Not their works, but his own free grace, Rom. iii. 24, 25, 26. Gal. ii. 16,—21.

Q. In what parts doth our justification consist ?

A. In pardon of sin, and acceptance with God, Eph. i. 6, 7.

Q. What sins are pardoned in our justification ?

A. All our sins, both original and actual, Jer. i. 20.

Q. In what view are we accepted in justification ?

A. As persons truly and perfectly righteous in the sight of God, as our judge, Rom. viii. 1—2 Cor v. 21.

Q. What is it to be accepted as righteous in God's sight ?

A. To be received into his favour, and have a full title to eternal life, Rom. v. 21.

Q. Upon what ground are sinners pardoned and accepted ?

A. Not for their faith, but only for the righteousness of Christ, 2 Cor. v. 21. Rom. v. 2, 10, 17,—19.

Q. In what doth the righteousness of Christ consist ?

A. In the holiness of his human nature, his obedience and satisfactory death.

Q. Cannot our good works concur with the righteousness of Christ to justify and save us ?

A. Not in the least. "By the deeds of the law shall no flesh be justified."

Q. How is the righteousness of Christ applied to us ?

A. God imputes it to us ; and we receive it by faith alone.

Q. What is it for God to impute the righteousness of Christ to us ?

A. To place it to our account, that he may deal with us as righteous persons, Rom. iii. 22.

Q. Upon what ground is the righteousness of Christ imputed to us ?

A. Upon the ground of his being our Surety and head, 2 Cor. v. 21. 2 Cor. i. 30.

Q. How doth faith justify us ?

A. Only as it receives Christ and his righteousness for justification.

Q. 34. *What is Adoption ?*

A. Adoption is an act of God's free grace, whereby we are received into the number, and have a right to all the privileges of the sons of God.

Q. In whose family are we by nature ?

A. We are the children, and in the family of the devil, John viii. 44.

Q. What then moveth God to adopt us ?

A. His free grace reigning through the righteousness of Christ.

Q. What honour do we obtain by adoption ?

A. We are received into the number of God's children ; are sons, and daughters of the Almighty, Eph. ii. 19, 20.

Q. What happiness do we receive by adoption ?

A. We have a right to all the privileges of the sons of God, Rom. viii. 17. Gal. iv. 5, 6.

Q. What are the privileges of God's children ?

A. God protects, corrects, and provides for them ; hears their prayers, gives his Spirit to guide, and his angels to guard them,



and secures heaven for their eternal inheritance, Psal. ciii. 13. Jer. iii. 19.

**Q. 35. What is sanctification ?**

**A.** Sanctification is the work of God's Spirit, whereby we are renewed in the whole man, after the image of God, and are enabled more and more to die unto sin, and live unto righteousness.

**Q.** How are believers made meet for their inheritance ?

**A.** By sanctification of their nature and life.

**Q.** In what doth sanctification consist ?

**A.** In God's making us holy in heart, speech, and behaviour.

**Q.** By what means doth God sanctify us, or make us holy ?

**A.** By his word and Spirit, John xv. 3, 5, &c.

**Q.** How doth the Spirit of God sanctify our nature ?

**A.** By gradually renewing us in our whole man, soul, body, and spirit, 1 Thess. v. 23. 2 Cor. iii. 18.

**Q.** After what pattern are we renewed in sanctification ?

**A.** After the image of God, in knowledge, righteousness, and true holiness, Mat. v. 48. Eph. iv. 24.

**Q.** What is the effect of the sanctification of our nature ?

**A.** Universal holiness of life, 1 Pet. i. 16.

**Q.** How doth God's Spirit sanctify our life ?

**A.** By enabling us more and more to die unto sin, and live unto righteousness, Rom. vi. 11. 2 Cor. v. 14, 17.

**Q.** What is it to die unto sin ?

**A.** It is more and more to cease from the love and practice of sin, Rom. vii.

**Q.** What is it to live unto righteousness ?

**A.** It is more and more to practice holiness in thought, word, and deed, 2 Pet. iii. 11, 14, and i. 4.

**Q.** Wherein do justification and sanctification differ ?

**A.** Justification removes the guilt of sin, restores us to God's favour, entitles us to heaven, and is perfect at first ; but sanctification gradually removes the filth of sin, conforms to God's image, and prepares us for heaven.

**Q. 36. What are the benefits which in this life do accompany or flow from justification, adoption, and sanctification ?**

**A.** The benefits which in this life do accompany or flow from justification, adoption, and sanctification, are assurance of God's love, peace of conscience, joy in the Holy Ghost, increase of grace, and perseverance therein unto the end.

**Q.** What benefits do in this life flow from our knowledge of our justification, adoption, and sanctification ?

**A.** These three ; sensible assurance of God's love, peace of conscience, and joy in the Holy Ghost.

**Q.** What is assurance of God's love ?

**A.** It is a certain knowledge that God delights in us to do us good.



Q. What is peace of conscience ?

A. A holy quiet of mind, arising from a sense of God's accepting our persons and works, Heb. x. 22.

Q. What is joy in the Holy Ghost ?

A. A holy gladness that God is ours, and has done, and will do us good, Heb. iii. 18. Phil. iv. 4.

Q. What benefits do in this life flow from our justification, adoption, and sanctification ?

A. Increase of grace, and perseverance therein to the end.

Q. What is increase of grace ?

A. It is to grow strong in the habit, and abound in the exercise of grace.

Q. What is perseverance in grace ?

A. A continuance in the state of grace, Pro. iv. 18.

Q. What secures believers' growth in grace, and perseverance in it to the end of their life ?

A. Christ's love, promise, merit, intercession, power, and Spirit.

Q. When are believers' sanctification and growth in grace perfected ?

A. At their death, Eph. v. 27.

Q. 37. *What benefit do believers receive from Christ at their death ?*

A. The souls of believers are at their death made perfect in holiness, and do immediately pass into glory, and their bodies, being still united to Christ, do rest in their graves till the resurrection.

Q. What is death to believers ?

A. A blessed passage from sin and sorrow, to endless glory and joy ?

Q. Who hath taken away sin, the sting of death, from believers ?

A. Christ by his own death, Heb. ii. 14.

Q. How are the souls of believers made happy at their death ?

A. They are made perfect in holiness, and do immediately pass into glory, 2 Cor. v. 1, 8.

Q. What shall believers be perfectly freed from at death ?

A. From trouble, temptation, and sorrow.

Q. Into what glory do their souls immediately pass ?

A. Into the glorious company of good angels, and perfect saints ; the glorious place of heaven ; and glorious state of purity, honour, pleasure, and rest, Isa. lx. 19, 20.

Q. How are the bodies of believers happy at death ?

A. They continue still united to Christ, and do rest in their graves, as in beds, till the resurrection, Rev. xiv. 13.

Q. 38. *What benefits do believers receive from Christ at the resurrection ?*

A. At the resurrection, believers being raised up in glory, shall be openly acknowledged and acquitted in the day of judgment, and made perfectly blessed in the full enjoyment of God, to all eternity.

Q. What do you mean by the resurrection ?

A. The general rising of the dead from their graves.

Q. How do you prove that the dead shall be raised ?

A. Christ is risen, as the first fruits, from the dead.

Q. What happiness shall believers have in the resurrection ?

A. Their bodies shall be raised in glory.

Q. In what glory shall the body of believers be raised ?

A. They shall be incorruptible, powerful, and beautiful, like unto Christ's glorious body, 1 Cor. xv. 53.

Q. What will be the happiness of believers in the last judgment ?

A. They shall be openly acknowledged and acquitted by Christ, the Judge of all, Mat. xxv.

Q. How shall Christ acknowledge them in the judgment ?

A. By owning them for his brethren, children, and bride, Mat. xxv. 34, 40. Mal. iii. 17.

Q. How shall Christ acquit them in the judgment ?

A. He shall wipe off all their reproaches, and publish the pardon of all their sins, Acts xiii. 36, 39.

Q. In what manner shall Christ acknowledge and acquit his saints ?

A. Openly before God, angels, and men, Luke xii. 8.

Q. Wherewith shall believers be blessed through all eternity ?

A. With the full enjoyment of God, which is inexpressibly sweet and glorious, Psal. xvi. 11. and xvii. 15.

Q. Can you attain to that blessedness without a change made upon you ?

A. No ; my corrupt heart must be taken away, and a new heart must be given me, John iii. 3, 4. Gal. vi. 15.

Q. 39. *What is the duty which God requireth of man ?*

A. The duty which God requireth of man, is obedience to his revealed will.

Q. What is a sure evidence of a renewed heart ?

A. A cheerful obedience to all God's commands.

Q. What mean you by obedience to God ?

A. Our doing what God commands, because he requires it.

Q. 40. *What did God at first reveal to man for the rule of his obedience ?*

A. The rule which God at first revealed to man for his obedience, was the moral law.

Q. What is the rule which God requireth us to obey ?

A. His moral law, or revealed will.

Q. 41. *Where is the moral law summarily comprehended ?*

A. The moral law is summarily comprehended in the ten commandments.

Q. 42. *What is the sum of the ten commandments ?*

A. The sum of the ten commandments is, to love the Lord our God with all our heart, with all our soul, with



all our strength, and with all our mind, and our neighbour as ourselves.

Q. What is the sum of obedience to God's commands?

A. Love to God, myself, and my neighbour. Mat. xxii. 37, 40, Gal. v. 14.

Q. In what manner ought you to love God?

A. With all my heart, soul, and strength.

Q. How ought you to love yourself?

A. In earnestly seeking my true happiness.

Q. In what manner are you to love your neighbour?

A. As sincerely and constantly as I do myself?

Q. Who is your neighbour?

A. Every man living, and even though he hate me, Luke x. 36, 37.

Q. 43. *What is the preface to the ten commandments?*

A. The preface to the ten commandments is in these words: "I am the Lord thy God, which hath brought thee out of the land of Egypt, and out of the house of bondage".

Q. 44. *What doth the preface to the ten commandments teach us?*

A. The preface to the ten commandments teacheth us, that because God is the Lord, and our God and Redeemer therefore we are bound to keep his commandments.

Q. Why must we obey all the commands of God?

A. Because he is the Lord, and our God, and Redeemer, Exod. xx. 2. Luke i. 74, 75, Psal. cxvi. 16, 19.

Q. Whence must our obedience to God's law proceed?

A. From union to Christ, and influences from him; for without him we can do nothing, John xv. 4, 5.

Q. What encouragement have we to obey God's law?

Q. God requires nothing from us, but what he hath promised to work in us, and reward us for, Isa. xxvi. 12.

Q. Wherein do the four commands of the first table of the moral law differ?

A. The first respects the object; the second the appointed means; the third the manner, and the fourth the particular time of God's worship, Exod. xx. 3, 11, Deut. v. 7, 15.

Q. 45. *What is the first commandment?*

A. The first commandment is, "Thou shalt have no other Gods before me."

Q. 46. *What is required in the first commandment?*

A. The first commandment requires us to know and acknowledge God to be the only true God, and our God; and to worship and glorify him accordingly.

Q. What is it to acknowledge God?

A. It is to own and avouch him to be the only true God, and our God.



**Q.** How are we to avouch God as God and our God ?

**A.** By professing, worshipping, and glorifying him.

**Q.** How is God to be worshipped inwardly in our heart ?

**A.** By remembering, fearing, loving, admiring, and trusting in him. Psal. xxix. 2. xxxvi. 7. and cxxxix: 17, 18.

**Q.** How is God to be worshipped outwardly in our life ?

**A.** By prayer, praise, receiving the sacraments, and the like, Psal. cv. 1, 5. Acts ii. 41, 42.

**Q. 47. What is forbidden in the first commandment ?**

**A.** The first commandment forbiddeth the denying, or not worshipping and glorifying the true God as God, and our God ; and the giving that worship and glory to any other, which is due to him alone.

**Q.** What sins are forbidden in the first commandment ?

**A.** Atheism, profaneness, and idolatry.

**Q.** What is Atheism ?

**A.** It is the denying, or not having a God, Psal. xiv. 1. Eph. ii. 12.

**Q.** How are we guilty of Atheism ?

**A.** By doubting if there be, and wishing that there were no God ; by denying his being, or perfections in our speech ; and by committing sin, as if there were no God to see and punish us for it, Psal. liii. 1, 4. Rom. i. 21, 32.

**Q.** What profaneness is forbidden in this commandment ?

**A.** The not worshipping and glorifying the true God, as God, and our God in Christ, Rom. i. 21.

**Q.** How are we guilty of this profaneness ?

**A.** In worshipping and serving God outwardly, while our heart is far from him, Isa. xxix. 13.

**Q.** What idolatry is forbidden in the first commandment ?

**A.** The giving that worship and glory to any other, which is due to God alone, Rom. i. 25, 26. Dan. v. 22, 23.

**Q.** How are we guilty of this idolatry ?

**A.** By fearing, trusting, loving, desiring, or delighting in any thing more than God, Col. iii. 1, 2. Jer. ii. 13.

**Q. 48. What are we especially taught by these words, " before me," in the first commandment ?**

**A.** These words, " before me," in the first commandment, teach us, that God, who seeth all things, taketh notice of, and is much displeased with the sin of having any other God.

**Q. 49. Which is the second commandment ?**

**A.** The second commandment is, " Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the waters under the earth : thou shalt not bow down thyself to them, nor serve them : for I the Lord thy God am a jealous God, visiting the iniquity of

the fathers upon the children, unto the third and fourth generation of them that hate me, and shew mercy unto thousands of them that love me and keep my commandments."

*Q. 50. What is required in the second commandment?*

*A.* The second commandment requireth the receiving, observing, and keeping pure and entire all such religious worship and ordinances as God hath appointed in his word.

*Q.* What are the instituted ordinances of God's worship?

*A.* Prayer, praise, reading, and hearing God's word, giving and receiving the sacraments, &c.

*Q.* Where hath God appointed the ordinances of religious worship?

*A.* Only in his word, Isa. viii. 20.

*Q.* What is it to receive these ordinances?

*A.* It is to understand and embrace them.

*Q.* What is it to observe God's ordinances?

*A.* It is to do what is therein required, and wait on God in them, Deut. xi. 22. Psa. lxxxiv. 2. Luke i. 6.

*Q.* What is it to keep the ordinances of God pure?

*A.* It is to suffer nothing to be added to them.

*Q.* What is it to keep his ordinances entire?

*A.* It is to suffer nothing to be taken from them.

*Q. 51. What is forbidden in the second commandment?*

*A.* The second commandment forbiddeth the worshipping of God by images, or any other way not appointed in his word.

*Q.* What sins are chiefly forbidden in the second command?

*A.* Idolatry, prophaneness, and superstition, Deut. xii. 2, 3, 30, 31, 32.

*Q.* What idolatry is forbidden in the second command?

*A.* The representation, or worshipping God by images of men's hands or fancy, Deut. iv. 15, 19. 1 John v. 21.

*Q.* What profaneness is forbidden in the second command?

*A.* The neglecting and despising of God's ordinances, Dan. ix. 5, 6, 13. Mal. i. 12. Isa. xxiv. 5.

*Q.* What is superstition or will-worship?

*A.* It is the worshipping of God any other way than he hath appointed, Deut. xii. 32. Mat. xv. 9. Isa. xxix. 13.

*Q. 52. What are the reasons annexed to the second commandment?*

*A.* The reasons annexed to the second commandment are God's sovereignty over us, his property in us, and the zeal he hath for his own worship.

*Q.* What is the first of the three reasons annexed to the second commandment?

A. It is, that God is the Lord, and so hath the sole right to appoint the means of his worship, Lev. xxvi. 1, 2, Psal. l. 7, 14, 15.

Q. What is the second reason annexed to it?

A. It is, that God is our God and proprietor; and so hath a covenant right wholly to direct us in his own worship, Lev. xx. 26. Psal.

c. 3, 4.

Q. What is the third reason annexed to it?

A. It is the zeal that God hath for his own worship.

Q. How doth God manifest this zeal for his own worship?

A. In punishing the breakers, and rewarding the keepers of his law, Lev. xxvi. Deut. v. 9, 10.

Q. How doth God punish the breakers of his law?

A. In visiting, or punishing, the iniquities of the fathers upon the children, unto the third and fourth generation of them that hate him, Exod. xx. 5. Mat. xxiii. 31, 35.

Q. How doth God reward the keepers of his law?

A. By shewing mercy to thousands of them, Psal. cxlv. 9.

Q. Who are the keepers of God's commandments?

A. Such as, from faith in Christ and love to God, pay universal obedience to his law as a rule of life, Isa. li. 1, 7.

Q. What mercy doth God shew to such persons?

A. Directing, supporting, and enriching mercy.

Q. 53. *Which is the third commandment?*

A. The third commandment is "Thou shalt not take the name of the Lord thy God in vain? for the Lord will not hold him guiltless that taketh his name in vain."

Q. 54. *What is required in the third commandment?*

A. The third commandment requireth the holy and reverend use of God's names, titles, attributes, ordinances, word and works.

Q. What is here meant by the name of God?

A. Every thing whereby God maketh himself known.

Q. By what doth God make himself known?

A. By names, titles, attributes, ordinances, words, and works, Exod. vi. 3. and xxxiv. 6. 7. Psal. cxxxviii. 2.

Q. What are the proper names of God?

A. Jehovah, Jah, Lord, God, I am, &c.

Q. What are God's honorary titles?

A. Holy one of Israel, Lord of Hosts, God and Father of Christ, God of Salvation, Hearer of Prayer, &c.

Q. What are God's attributes?

A. Infinity, eternity, unchangeableness, power, wisdom, holiness, &c.

Q. What are God's ordinances?

A. Preaching, prayer, and the like.

Q. What are God's words?

A. His law and gospel, Rom. iii. 19. and i. 16, 17.

Q. What are God's works?

A. Creation, providence, and redemption.



Q. What doth the third command require with respect to God's names, titles, attributes, ordinances, words, and works?

A. The holy and reverend use of them, as in the sight of God.

Q. 55. *What is forbidden in the third commandment?*

A. The third commandment forbiddeth all prophaning or abusing of any thing whereby God makes himself known.

Q. When do we prophane God's names, titles, and attributes?

A. When we do not view, adore, and trust in them as displayed in Christ; but think, speak, or hear of them lightly or maliciously, Deut. xxviii. 58, 59.

Q. Is it sinful to curse and swear in our common speech, or in passion lightly to cry out, God bless me, or the like.

A. Yes; for whatsoever in our conversation amounts to more than simple declaration is evil, Mat. v. 34, 37.

Q. When do we prophane the ordinances, words, and works of God?

A. When we do not behold God in them, and do not improve them for his glory but for the encouragement of our lusts, Ezek. xx. 7, 8, 18. 21. Isa. xliii. 24.

56. *What is the reason annexed to the third commandment?*

A. The reason annexed to the third commandment is, that, however the breakers of this commandment may escape punishment from men, yet the Lord our God will not suffer them to escape his righteous judgments.

Q. What danger do prophane swearers incur?

A. The Lord will not hold them guiltless; and they cannot escape the damnation of hell, except they repent.

Q. Why then do prophane swearers so abound?

A. Because they often escape punishment from men, and are destitute of the love and fear of God, Mal. iii. 5.

Q. 57. *Which is the fourth commandment?*

A. The fourth commandment is, Remember the Sabbath-day to keep it holy: six days shalt thou labour and do all thy work, but the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man-servant, nor thy maid-servant, nor thy cattle, nor the stranger that is within thy gates. For in six days the Lord made heaven and earth, and all that in them is, and rested the seventh day; wherefore the Lord blessed the Sabbath-day and hallowed it."

Q. 58. *What is required in the fourth commandment?*

A. The fourth commandment requireth the keeping

holy to God, such set times as he hath appointed in his word, especially one whole day in seven, to be an holy Sabbath to himself.

**Q.** What set time hath God especially required to be kept holy ?

**A.** One whole day in seven, to be a holy Sabbath for worshipping himself, *Exod. xx. 8, 11.*

**Q. 59.** Which day of the seven hath God appointed to be the weekly Sabbath ?

**A.** From the beginning of the world to the resurrection of Christ, God appointed the seventh day of the week to be the weekly Sabbath, and the first day of the week ever since, to continue to the end of the world ; which is the Christian Sabbath.

**Q.** On which day of the seven was the Sabbath at first appointed ?

**A.** On the seventh day.

**Q.** Why was it at first fixed on the seventh day ?

**A.** Because on it God rested from the work of creation.

**Q.** How long did the Sabbath continue on the seventh day of the week ?

**A.** From the beginning of the world to the resurrection of Christ.

**Q.** On which day of the seven is the weekly Sabbath now fixed ?

**A.** On the first day, *Acts xx. 7.*

**Q.** Why was the Sabbath changed from the seventh to the first day of the week ?

**A.** In honour of Christ, to keep up the memory of his resurrection on that day ; and hence it is called the Lord's day, *Rev. i. 10.*

**Q.** How long is the Sabbath fixed to the first day ?

**A.** From Christ's resurrection to the end of the world.

**Q. 60.** How is the Sabbath to be sanctified ?

**A.** The Sabbath is to be sanctified by an holy resting all that day, even from such worldly employments and recreations as are lawful on other days, and spending the whole time in the private and public exercises of God's worship, except so much as is to be taken up in the works of necessity and mercy.

**Q.** How ought we to sanctify or keep holy the Sabbath ?

**A.** By a holy rest, and holy exercises on that day, *Isa. lxi. 23. Acts xx. 7.*

**Q.** From what are we to rest on the Sabbath day ?

**A.** Not only from sin, but from all such worldly employments and recreations as are lawful on other days, *Isa. lviii. 13.*

**Q.** In what exercises must we spend the Sabbath ?

**A.** In the public and private exercises of God's worship.

**Q.** How are we to be employed in public worship ?

**A.** In joining with our hearts in prayer and praise, and hearing sermons as God's Message to us, *Eccl. v. 1, 2.*

Q. How much of the Sabbath is to be spent in the public and private exercises of God's worship?

A. The whole time, except so much as is to be taken up in works of necessity and mercy, Isa lvi. 1, 7.

Q. What do you call works of necessity?

A. Such as cannot be done before, nor delayed till after the Sabbath.

Q. What are works of mercy?

A. Such as giving alms, visiting the sick, feeding cattle, &c.

Q. 61. *What is forbidden in the fourth commandment?*

A. The fourth commandment forbiddeth the omission or careless performance of the duties required, and the prophaning the day by idleless, or doing that which is in itself sinful, or by unnecessary thoughts, words, or works, about worldly employments or recreations.

Q. Is it not sinful, on the Sabbath, to visit friends in health, sleep more than ordinary, gaze at doors or windows, meet for drinking, and carnal conference, walk in streets and fields for recreation, and clean houses.

A. Yes; for God commands "In it thou shalt not do any work," Exod. xxxi. 15.

Q. Is it not sinful to sleep, gaze around, and indulge carnal thoughts in the time of God's worship?

A. Yes; it is a daring contempt of him.

Q. 62. *What are the reasons annexed to the fourth commandment?*

A. The reasons annexed to the fourth commandment are, God's allowing us six days of the week for our own employments, his challenging a special propriety in the seventh, his own example, and his blessing the Sabbath-day.

Q. How many reasons are annexed to the fourth commandment, to enforce it?

A. Four.

Q. What is the first reason?

A. God's allowing us six days of the week for our own employment.

Q. What is the second reason?

A. God's challenging a special right or propriety in the seventh day.

Q. What is the third reason?

A. God's own example.

Q. In what did God give this example?

A. In creating all things in six days, and resting on the seventh.

Q. What is the fourth reason annexed to this command?

A. God's blessing the Sabbath day, Gen. ii. 2. 3.

Q. How doth God bless the Sabbath day?



A. In setting it apart for his worship, and giving blessings to those who keep it, Isa. lvi. 6, 7, and lviii. 13. 14.

Q. Wherein do the six commands of the second table differ ?

A. The fifth respects our various relations, the sixth our life, the seventh our chastity, the eighth our wealth, the ninth our reputation, and the tenth the most inward disposition of our heart, Exod. xx. 12, 17.

Q. 63. *Which is the fifth commandment ?*

A. The fifth commandment is, Honour thy father and thy mother, that thy days may be long in the land which the Lord thy God giveth thee.

Q. 64. *What is required in the fifth commandment ?*

A. The fifth commandment requireth the preserving the honour, and performing the duties belonging to every one in their several places and relations, as superiors, inferiors, or equals.

Q. Who are superiors ?

A. Parents, husbands, masters, ministers, and magistrates, Rom. xiii. 10.

Q. Who are inferiors ?

A. Children, servants, and subjects.

Q. What is the duty of parents to their children ?

A. To love, correct, instruct, and pray for them.

Q. What is the duty of children, to their parents ?

A. To love, pray for, honour, and obey them.

Q. What is the duty of husbands to their wives ?

A. To love, dwell with, provide for, and pray with them.

Q. What is the duty of wives to their husbands ?

A. To love, honour, pray for, and submit to them.

Q. What is the duty of masters to their servants ?

A. To instruct, pray for, deal kindly with, and give due wages to them, Gen. xviii. 19. Col. iv. 1.

Q. What is the duty of servants to their masters ?

A. Faithfully to serve, honour, and obey them.

Q. What is the duty of Ministers to their people ?

A. To pray for, teach, warn, and reprove them.

Q. What is the duty of people to their ministers ?

A. To pray and provide for, love, honour, and obey them, 1 Thess. v. 8, 13, 25. xiii. 17.

Q. What is the duty of magistrates to their subjects ?

A. To protect them, encourage good men, discourage evil doers, and promote religion among all, 2 Chron. xix.

Q. What is the duty of subjects to their magistrates ?

A. To pay tribute to, pray for, honour, and obey them.

Q. What is the duty of equals to one another ?

A. To esteem, pray for, and admonish one another.

Q. 65. *What is forbidden in the fifth commandment.*

A. The fifth commandment forbiddeth the neglecting of, or doing any thing against the honour and duty

which belongeth to every one in their several places and relations.

*Q. 66. What is the reason annexed to the fifth commandment ?*

*A.* The reason annexed to the fifth commandment is, a promise of life and prosperity, as far as it shall serve for God's glory and their own good, to all such as keep this commandment.

*Q.* What is the advantage of performing relative duties ?

*A.* Such as do so shall live long, and prosper, as far as it shall be to God's glory, and their good, Deut. v. 16, Psal. xxxvii. 3, 11, 28, 34.

*Q.* When is long life a real blessing ?

*A.* When our growth in grace and our gifts and usefulness continue with it, Psal. xcii. 2, 15.

*Q.* When is prosperity a real blessing ?

*A.* When we enjoy God's love in it, and have it as a pledge of glory, Jer. 41. 2 Chron. xvii. 5, 6.

*Q.* What danger do rebellious children incur ?

*A.* They are cursed by God, and exposed to hell.

*Q. 67. Which is the sixth commandment ?*

*A.* The sixth commandment is, Thou shalt not kill.

*Q. 68. What is required in the sixth commandment ?*

*A.* The sixth commandment requireth all lawful endeavours to preserve our own life, and the life of others.

*Q.* Whose life must we study the preservation of ?

*A.* Our own and our neighbour's life, Eph. v. 28, 29.

*Q.* But what means must we study to preserve our own and our neighbour's life ?

*A.* By all lawful means, such as love, compassion, meekness, kindness, necessary food, raiment, and physic, Eph. iv. 32. 1 Pet. iii. 1.

*Q.* May we lie, or any way sin, for the preservation of our own or our neighbour's natural life ?

*A.* No ; such conduct offends God, and ruins our own soul. Rom. iii. 8.

*Q. 69. What is forbidden in the sixth commandment ?*

*A.* The sixth commandment forbiddeth the taking away of our own life, or the life of our neighbour unjustly, and whatsoever tendeth thereunto.

*Q.* What things tend to the unjust taking away of life ?

*A.* Sinful anger, hatred, revenge, envy, drunkenness, gluttony, excessive care or labour, fighting, &c.

*Q.* Is cruelty towards beasts sinful ?

*A.* Yes ; " a righteous man regardeth the life of his beast, Prov. xii. 10.



Q. 70. *Which is the seventh commandment ?*

A. The seventh commandment is, Thou shalt not commit adultery.

Q. 71. *What is required in the seventh commandment ?*

A. The seventh commandment requireth the preservation of our own and our neighbour's chastity, in heart, speech, and behaviour.

Q. In what are we to preserve our own and our neighbour's chastity ?

A. In heart, speech, and behaviour.

Q. By what means are we to preserve our own and our neighbour's chastity ?

A. By living in the fear of God, and by faith in his Son, by praying for the Spirit to mortify our lust, and watching against temptation to it.

Q. 72. *What is forbidden in the seventh commandment ?*

A. The seventh commandment forbiddeth all unchaste thoughts, words, and actions.

Q. What unchaste thoughts doth it forbid ?

A. All thinking of uncleanness with delight or desire.

Q. What unchaste words doth it forbid ?

A. All frothy, wanton, and immodest language, Eph. v. 4. Col. iii. 8.

Q. What unchaste actions doth this command forbid ?

A. Adultery, fornication, incest, sodomy, &c. Gal. v. 19, 20, 21.

Q. 73. *What is the eighth commandment ?*

A. The eighth commandment is, Thou shalt not steal.

Q. 74. *What is required in the eighth commandment ?*

A. The eighth commandment requireth the lawful procuring and furthering the wealth and outward estate of ourselves and others.

Q. Whose outward wealth must we procure and further ?

A. Our own and our neighbour's wealth, Eph. iv. 18.

Q. By what means must we further outward wealth ?

A. Only by lawful means, such as diligence and equity in our worldly business, prayer for God's blessing on it, giving to the poor, and other pious uses, 2 Thess. iii. 12.

Q. 75. *What is forbidden in the eighth commandment ?*

A. The eighth commandment forbiddeth whatsoever doth or may unjustly hinder our own, or our neighbour's wealth, or outward estate.

Q. How do we unjustly hinder our own or our neighbour's wealth and outward estate ?

A. By idleness, prodigality, wasting money on trifles, or to support pride ; and by theft, robbery, oppression, using false weights and mea-

tures; refusing or unduly delaying to pay just debts, neglecting alms, giving, &c..

Q. Is it very sinful to steal small things, or to steal from parents, masters, or friends?

A. Yes; and very offensive unto God, Zech. v. 4.

Q. Is it very sinful to lie, commit whoredom, deny divine truth, profane divine ordinances, or part with spiritual rights, to gain wealth?

A. Yes; it is selling of God and our salvation for a trifle.

Q. 76. *Which is the ninth commandment?*

A. The ninth commandment is, Thou shalt not bear false witness against thy neighbour.

Q. 77. *What is required in the ninth commandment?*

A. The ninth commandment requireth the maintaining and promoting of truth between man and man, and of our own and our neighbour's good name, especially in witness-bearing.

Q. Wherein is truth, and our own and neighbour's good name to be especially promoted?

A. In witness bearing, Zech. viii. 16. Prov. xiv. 5, 25.

Q. How are we to promote our own good name?

A. By living soberly, righteously, and godly, Tit. ii. 12.

Q. How are we to promote our neighbour's good name?

A. By warning him against sin, reproving him for it, hiding his infirmities, and speaking to his praise.

Q. 78. *What is forbidden in the ninth commandment?*

A. The ninth commandment forbiddeth whatsoever is prejudicial to truth, or injurious to our own, or our neighbour's good name.

Q. How do we injure the truth between man and man?

A. By flattery, lying, and dissimulation.

Q. How do we injure our own good name?

A. By sinful and imprudent speech and behaviour.

Q. How do we injure our neighbours good name?

A. By speaking evil of such as hate and revile us; or by taking pleasure to publish the real faults of any.

Q. Whether is theft or slander worst?

A. Slander; for it robs men of their usefulness in the world, and of their good name, which is better than great riches, Prov. xxii. 1. Acts vi. 11. Lev. xix. 16.

Q. 79. *Which is the tenth commandment?*

A. The tenth commandment is, thou shalt not covet thy neighbour's house, thou shalt not covet thy neighbour's wife, nor his man-servant, nor his maid servant, nor his ox, nor his ass, nor any thing that is thy neighbours.

Q. 80. *What is required in the tenth commandment?*

A. The tenth commandment requireth full contentment with our own condition, with a right and chari-



table frame of spirit towards our neighbour, and all that is his.

Q. Why should we be content with our lot and condition?

A. God orders it, and we deserve a far worse one, Gen. xxxii. 10. Psal. xi. 6.

Q. What is it to have a right and charitable frame of spirit toward our neighbour, and all that is his.

A. It is to rejoice in his welfare, and be grieved for afflictions, as if they were our own, Heb. xiii. 3.

Q. 81. *What is forbidden in the tenth commandment?*

A. The tenth commandment forbiddeth all discontent with our estate, envying and grieving at the good of our neighbour, and all inordinate motions and affections to any thing that is his.

Q. What is discontent?

A. It is our being displeased with any thing that God orders for us.

Q. What is envy?

A. It is a grieving at the good of our neighbour in wealth, honour, gifts, or grace.

Q. What is covetousness?

A. It is an excessive attachment to created enjoyments, and wishing to have what belongs to our neighbour, Heb. xiii. 5, Luke xxi. 34.

Q. 82. *Is any man able perfectly to keep the commandments of God?*

A. No mere man, since the fall, is able in this life perfectly to keep the commandments of God, but doth daily break them in thought, word, and deed.

Q. Was ever any man able to keep these ten commandments perfectly?

A. Adam before the fall.

Q. Was ever any man since the fall able to keep them perfectly in this life?

A. None but Jesus Christ.

Q. Was Jesus Christ a mere man?

A. No; he is both God and man in one person, John i. 14.

Q. Do not the saints in this life keep God's commands?

A. They keep them sincerely, but not perfectly.

Q. What is it to keep God's commands perfectly?

A. It is to have our heart and life fully conformed to them, Gal. iii. 10, 12. Mat. iii. 15.

Q. What is it to keep God's commands sincerely?

A. It is truly to desire and seek full conformity to them.

Q. Shall ever the saints be able to keep all the commands of God perfectly?

A. Yes; in heaven.

Q. Whence is it that all, and even the best of men, daily break the commands of God?

A. It proceeds from the indwelling corruption of their nature, and

their manifold temptations from Satan and the world, Rom. iii. 10, — 19.

*Q. 83. Are all transgressions of the law equally heinous?*

*A.* Some sins in themselves, and by reason of several aggravations, are more heinous in the sight of God than others.

*Q.* How are some sins more heinous than others?

*A.* In themselves, or by their several aggravations.

*Q.* What sins are more heinous in themselves?

*A.* Unbelief, profaneness, murder, and the like.

*Q.* How are sins rendered more heinous by their aggravations?

*A.* Sins committed by eminent persons, or against light and conviction, or on the Sabbath day, are more heinous than the same sins in other cases.

*Q. 84. What doth every sin deserve?*

*A.* Every sin deserveth God's wrath and curse, both in this life and that which is to come.

*Q. 85. What doth God require of us that we may escape his wrath and curse due to us for sin?*

*A.* To escape the wrath and curse of God due to us for sin, God requireth of us faith in Christ Jesus, repentance unto life, with the diligent use of all the outward means, whereby Christ communicateth to us the benefits of redemption.

*Q.* For what end doth God require these things from us?

*A.* Not as proper conditions of salvation, but as means of receiving or improving that redemption Christ hath purchased, and freely bestowed upon us, Tit. iii. 5.

*Q.* Why doth God require these things from us, when he knows we cannot of ourselves perform them?

*A.* To shew us our duty, convince us of our weakness, and make us seek them from Christ as free and promised privileges.

*Q.* Why must we diligently use the outward means of salvation?

*A.* Because thereby Christ communicateth to us the benefits of redemption, as peace, pardon, &c.

*Q. 86. What is faith in Christ Jesus?*

*A.* Faith in Christ Jesus is a saving grace, whereby we receive and rest upon him alone for salvation as he is offered to us in the gospel.

*Q.* Why is faith in Jesus Christ called a grace?

*A.* It is God's free gift, and it adorns our soul.

*Q.* Why is faith called a saving grace?

*A.* Because it receives a full and everlasting salvation in Christ.

*Q.* Who is the object of saving faith?

*A.* Jesus Christ, John iii. 16.



- Q. What is the immediate ground of saving faith?  
 A. The word, and especially the promises of God.
- Q. Where is true faith seated?  
 A. In the whole soul, mind, and will; with the heart man-believeth, Rom. x. 10.
- Q. Wherein doth the exercise of true faith consist?  
 A. In receiving and resting on Christ alone, John i. 12.
- Q. For what doth true faith receive and rest upon Christ alone?  
 A. For eternal salvation, Acts xv. 11.
- Q. Why must we receive and rest upon Jesus Christ alone?  
 A. Because there is no salvation in any other.
- Q. Wherein doth true faith receive and rests on Jesus Christ?  
 A. In all his offices, of Prophet, Priest, and King, 1 Cor. i. 30. Phil. iii. 8,—10. Psal. xlv. 4. and lxxiv. 12.
- Q. What is it to receive and rest on Christ as a Prophet?  
 A. It is to renounce our own wisdom, and submit in his teaching in all things concerning life and godliness.
- Q. What is it to receive and rest on Christ as a Priest?  
 A. It is to renounce our own good works, and trust to his righteousness and intercession for salvation, Eph. i. 7.
- Q. What is it to receive and rest upon Christ as a King?  
 A. It is to renounce our own strength and will, and to trust in him as our strength, and submit to his law.
- Q. Where do we find Christ to be received and rested on?  
 A. True faith finds him in the gospel.

Q. 87. *What is repentance unto life?*

A. Repentance unto life is a saving grace, whereby a sinner, out of a true sense of his sin, and apprehension of the mercy of God in Christ, doth with grief and hatred of his sin turn from it unto God, with full purpose of, and endeavours after new obedience.

- Q. What is the immediate fruit of saving faith?  
 A. True and gospel repentance unto life, Ezek. xvi. 63.
- Q. Why is true repentance called a saving grace?  
 A. Because it prepares us for eternal salvation.
- Q. Why is it called repentance unto life?  
 A. It manifests and promotes spiritual, and leads to eternal life.
- Q. Wherein doth repentance unto life consist?  
 A. In our turning unto God from sin, with grief and hatred of it.
- Q. What excites us to this grief and hatred of sin, and turning from it to God?  
 A. A true sense or conviction of sin, and the apprehension of the mercy of God in Christ.
- Q. Why can we see or apprehend the saving mercy of God to us only in Christ?  
 A. Because only through the death of Christ a way is opened for the mercy of God to flow to sinful men, Rom. iii. 24, 25, 26.



Q. How must we testify our grief and hatred of sin?

A. By turning from it unto God, Acts xxvi. 18.

Q. In what manner must we turn from sin unto God?

A. Universally and cheerfully, with full purpose of heart.

Q. How must our full purpose of heart shew itself?

A. In our sincere endeavours after new obedience.

Q. Why is this obedience called new?

A. Because it proceeds from a new state of union to Christ, and a new principle of faith and love, and is new in its rule, manner, motives, and ends, John xix. 5.

Q. 88. *What are the outward means whereby Christ communicateth to us the benefits of redemption?*

A. The outward and ordinary means whereby Christ communicateth to us the benefits of redemption, are his ordinances, especially the word, the sacraments, and prayer; all which are made effectual to the elect for salvation.

Q. By what outward means are faith and repentance begotten and strengthened?

A. By Christ's ordinances, especially his word, sacraments, and prayer.

Q. Why are these ordinances called Christ's?

A. Because he is the author, substance, and end of them.

Q. When doth Christ communicate his benefits by these ordinances?

A. When they are made effectual.

Q. To whom are the ordinances of Christ made effectual?

A. To the elect only, Acts xiii. 48.

Q. For what are the ordinances of Christ made effectual to the elect?

A. For our salvation, Rom. i. 16.

Q. 89. *How is the word made effectual to salvation?*

A. The Spirit of God maketh the reading, but especially the preaching of the word, an effectual mean of convincing and converting sinners, and of building them up in holiness and comfort, through faith unto salvation.

Q. By what are Christ's ordinances made effectual?

A. By the blessing of Christ, and the working of his Spirit, 1 Cor. iii. 7. John vi. 63. 1 Pet. i. 12.

Q. What use of God's word is made effectual to salvation?

A. The reading, and especially the preaching of it.

Q. For what is God's word made effectual to sinners?

A. For a means of convincing and converting them.

Q. What is it to convince sinners?

A. It is to give them a clear and effecting view of their sin and misery.

Q. What is it to convert sinners?

A. It is to change their nature, and turn them from sin to God, Gal. i. 13.

Q. For what is God's word made effectual to saints?

A. For building them up in holiness and comfort.

Q. Through what doth God's Spirit build up saints in holiness and comfort?

A. Through faith.

Q. To what degree doth he thus build up the saints in holiness and comfort?

A. Unto complete salvation.

Q. 90. *How is the word to be read and heard that it may become effectual to salvation?*

A. That the word may become effectual to salvation, we must attend thereunto with diligence, preparation, and prayer, receive it with faith and love, lay it up in our hearts, and practise it in our lives.

Q. How are we to prepare for reading and hearing God's word?

A. By considering our own case, and the greatness and goodness of God, and praying for his blessing on what we are to read or hear.

Q. In what manner are we to read and hear the word of God?

A. With faith, love, and attention.

Q. How often are we to read God's word?

A. Daily.

Q. How are we to improve the word of God, when read or heard.

A. We are to lay it up in our heart and memory, as a precious treasure, and practise it in our lives, Col. iii. 16, 17. Psal. cxix. 5, 6, 9, 11, 32, 115.

Q. How are we to practise God's word in our lives.

A. By making it the rule and reason of all that we do.

Q. 91. *How do the sacraments become the effectual means of salvation?*

A. The sacraments become the effectual means of salvation, not from any virtue in them, or in him that doth administer them, but only by the blessing of Christ, and the working of his Spirit in them that by faith receive them.

Q. What makes the sacraments effectual to salvation?

A. The blessing of Christ, and the working of his Spirit.

Q. To whom are the sacraments made effectual to salvation?

A. To them that by faith receive them, 1 Pet. iii. 21.

Q. 92. *What is a sacrament?*

A. A sacrament is an holy ordinance instituted by Christ, wherein, by sensible signs, Christ and the benefits of the new covenant are represented, sealed and applied to believers.

Q. Why are the sacraments called holy ordinances?

A. Because our holy Redeemer appointed them for holy persons, to render them more holy.

Q. Why can Christ only institute sacraments?

A. Because he is the only King of his church, and he only can bestow the blessings represented in them, Psal. ii. 6.

Q. How many parts are there in every sacrament?

A. Two; the sign and the thing signified.



Q. What is the sign in the sacraments?

A. It is that in them which we can see or feel.

Q. What is the thing signified in the sacraments?

A. It is Christ, and all his benefits.

Q. Why are Christ and his benefits joined together?

A. Because they are lodged in, and connected with him.

Q. What relation have sacramental signs to the things signified?

A. They represent, seal, and apply them.

Q. To whom do sacramental signs represent, seal, and apply Christ and his benefits?

A. To believers.

Q. 93. What are the sacraments of the New Testament?

A. The sacraments of the New Testament are baptism and the Lord's supper.

Q. What were the ordinary sacraments of the Old Testament?

A. Circumcision and the passover.

Q. What are the only sacraments of the New Testament?

A. Baptism and the Lord's supper.

Q. Wherein do baptism and the Lord's supper differ?

A. Baptism is the door at which we are once solemnly admitted as members of the church, and the Lord's supper is the table at which we must frequently feed.

Q. Why is baptism to be received but once?

A. Because if we are once in Christ, justified, adopted, and regenerated, we continue so.

Q. Why is the Lord's supper to be often received?

A. Because our soul often needs fresh nourishment.

Q. 94. What is baptism?

A. Baptism is a sacrament, wherein the washing with water, in the name of the Father, and of the Son, and of the Holy Ghost, doth signify and seal our ingrafting into Christ, and partaking of the benefits of the covenant of grace, and our engagement to be the Lord's.

Q. What is the outward sign in baptism?

A. Water applied to our body, Acts x. 47.

Q. What is signified by that?

A. The blood and Spirit of Christ applied to our soul, Tit. iii. 5.

Q. How doth water represent the blood and Spirit of Christ?

A. As water refreshes and cleanses our body, so do Christ's blood and Spirit refresh and purify our soul.

Q. Why are we baptised in the name of the Father, Son, and Holy Ghost.

A. To shew that we are baptised by the authority, and into the profession, faith, and obedience of the Father, Son, and Holy Ghost, as one God, Mat. xxviii. 19. Luke iii. 16. 1 Pet. iii. 21.

Q. What blessings are signified and sealed in our baptism?

A. Our ingrafting into Christ, and our partaking of the covenant of grace, Rom. vi. 4, 14, 23.

Q. What is meant by our ingrafting into Christ?

A. Our union to him as our head.



Q. What benefits of the covenant of grace are especially signified and sealed in baptism?

A. Our justification, regeneration, adoption, and happy resurrection.

Q. Doth baptism effectually secure our salvation?

A. No; many baptised persons are damned, and unbaptised persons may be saved, Gal. vi. 15. Rom. ii. 25

Q. What engagement is signified and sealed in baptism?

A. Our engagement to be wholly and only the Lord's.

Q. What is it to be WHOLLY the Lord's.

A. It is to give up all our faculties, gifts, and graces, to his service.

Q. What is it to be ONLY the Lord's?

A. It is to serve him only, and renounce the devil, the world, and the flesh?

Q. 95. *To whom is baptism to be administered?*

A. Baptism is not to be administered to any who are out of the visible church, till they profess their faith in Christ, and obedience to him; but the infants of such as are members of the visible church are to be baptised.

Q. Who may be baptised?

A. Such as profess their faith in Christ, and obedience to him, and their infants.

Q. How do you prove that their infants may be baptised?

A. The scripture calls them holy, and of such is the kingdom of God, 1 Cor. vii. 14. Mark x. 14.

Q. 96. *What is the Lord's supper?*

A. The Lord's supper is a sacrament, wherein, by giving and receiving bread and wine according to Christ's appointment, his death is shewed forth, and the worthy receivers are, not after a corporal and carnal manner, but by faith, made partakers of his body and blood, with all his benefits, to their spiritual nourishment and growth in grace.

Q. When did Christ institute the sacrament of the Lord's supper?

A. That same night in which he was betrayed.

Q. For what end did Christ institute it?

A. To commemorate his own death, and confirm his people's faith, 1 Cor. xi. 24, 26. and x. 16.

Q. What are the outward elements in the Lord's supper?

A. Bread and wine, 1 Cor. xi. 23,—26.

Q. What doth bread in the Lord's supper signify?

A. Christ's body, or himself as clothed with our nature.

Q. What doth wine in the Lord's supper represent?

A. Christ's blood, as shed for us.

Q. What doth the breaking of the bread signify?

A. The wounding of Christ for our sins.

Q. What doth the giving of the bread and wine to the communicants signify?

A. God's giving Christ, and Christ giving himself to the worthy receivers.

Q. What doth the communicants' receiving the elements, eating the bread, and drinking the wine, signify?

A. Their receiving, and feeding on Christ's person, righteousness, and benefits by faith, as the gifts of God to them.

Q. What must be our end in receiving the Lord's supper?

A. To glorify God, obey Christ's dying command, shew forth his death, and obtain nourishment for our soul; 1 Cor. x. 16. 31. and xii. 24. 26.

Q. What was the dying commandment of Christ?

A. "Do this in remembrance of me," Luke xxii. 19.

Q. What concerning Christ's death are we to remember?

A. Its truth, necessity, and sufficiency, for our salvation.

Q. What is it to shew forth the death of Christ?

A. It is solemnly to profess before God, angels, and men, that this obedience unto death is the only price of our salvation, and the ground of our comfort, Gal. ii. 20.

Q. By whom is Christ's death truly shewed forth?

A. By the worthy receivers of the Lord's supper.

Q. Who are the worthy receivers of the Lord's supper?

A. Those who after self-examination, do receive it, in the exercise of faith and love, 1 Cor. xi. 28.

Q. What do these worthy receivers partake of in it?

A. Of Christ's body and blood, with all his benefits.

Q. In what manner do they partake of these things?

A. Not after a corporal and carnal manner, but by faith.

Q. For what end are they made partakers of these things?

A. For their spiritual nourishment and growth in grace, 1 Cor. x. 16. 17. John vi. 32, — 58.

Q. What doth our receiving the Lord's supper for our spiritual nourishment and growth in grace imply?

A. That we must have spiritual life and true grace before we presume to partake of that ordinance.

Q. 97. *What is required to the worthy receiving of the Lord's supper?*

A. It is required of them who would worthily partake of the Lord's supper, that they examine themselves of their knowledge to discern the Lord's body, of their faith to feed upon him, of their repentance, love, and new obedience, lest coming unworthily, they eat and drink judgment to themselves.

Q. How must we prepare for communicating?

A. By meditation, prayer, and self-examination.

Q. Of what must we examine ourselves before communicating?

A. Of our sins, wants, and graces, particularly knowledge, faith, repentance, love, and new obedience.



Q. Why is knowledge necessary to right communicating?

A. That we may discern the Lord's body.

Q. What is it to discern the Lord's body?

A. It is to take up the bread and wine as representations of the person and righteousness of Christ as God-man.

Q. Why is faith necessary in communicating?

A. To receive and feed upon Christ and his benefits.

Q. Why is repentance necessary in communicating?

A. To mourn for our sins that pierced Christ.

Q. Why is love necessary in communicating?

A. To admire, pant after, and delight in Christ.

Q. Why is new obedience necessary in communicating?

A. To testify our love to Christ who first loved us.

Q. How may you know if your knowledge be saving?

A. If it humble me, and render sin loathsome.

Q. How may you know if your love be unfeigned?

A. If it purify my heart, and make Christ precious to me, Acts xv.

9. 1 Pet. ii. 7. Phil. i. 7, — 10.

Q. How may you know if your repentance be true?

A. If I heartily hate, and abhor every known sin.

Q. How know you if your love of Christ be sincere?

A. If I love him wholly above every worldly thing.

Q. How may you know if your obedience be new?

A. If I cheerfully study to obey all the commands of God, without dependance on my good works, Luke xvii. 10.

Q. Why must we thus prepare for communicating?

A. Lest coming unworthily, we may eat and drink judgment or damnation to ourselves, 1 Cor. xi. 29.

Q. What is it to come unworthily to the Lord's supper?

A. It is to come not discerning the Lord's body, 1 Cor. 29.

Q. What danger is there in wicked men's communicating?

A. They eat and drink damnation to themselves.

Q. How are we to be exercised in communicating?

A. In considering the meaning of the sacramental elements, meditating on Christ's sufferings, desiring and delighting in him, and forrowing for sin.

Q. How must we behave after communicating?

A. We must walk by faith, abound in prayer, and live soberly, righteously, and godly in this present world.

Q. 98. What is prayer?

A. Prayer is an offering up of our desires to God, for things agreeable to his will, in the name of Christ, with confession of our sins, and thankful acknowledgment of his mercies.

Q. Of how many parts doth prayer consist?

A. Of three; petition, confession, and thanksgiving; but it most properly consists in petition, Dan. ix.

Q. Wherein doth petition consist?

A. In offering up the desires of our hearts to God, Psal. lxxi. 8.

Q. For what things are we to pray unto God?



A. For things agreeable to his preceptt, and promises, contained in his word, 1 John v. 14. Psal. iv. 3.

Q. What must we ask for our souls?

A. Spiritual life, faith in, and love to Christ; fellowship with him, and strength for duty.

Q. What must we ask for our body?

A. Health, strength, food, and raiment, as God pleaseth.

Q. What are we to confess to God in our prayers?

A. Our sins, both of nature and practice, Psal. li.

Q. For what are we to give God thanks in prayer?

A. For his mercies, temporal, spiritual, and eternal.

Q. In what manner ought we to pray?

A. With knowledge, humility, faith, and fervency, Luke xi. 1,—13.

Q. How often must we pray in secret, and in our families?

A. At least every morning and evening.

Q. For whom are we to pray?

A. For all sorts of men, particularly for magistrates, ministers, the sick, &c. 1 Tim. ii. 1.

Q. In whose name ought we to pray?

A. Only in the name of Christ, our Mediator, Eph. ii. 18.

Q. What is it to pray in the name of Christ?

Q. It is to pray at his command, in his strength, and with dependence on his righteousness and intercession.

A. By whose assistance and direction are we to pray?

A. By the assistance and direction of the Holy Ghost.

Q. 99. *What rule hath God given for our direction in prayer?*

A. The whole word of God is of use to direct us in prayer; but the special rule of direction is that form of prayer which Christ taught his disciples, commonly called the Lord's prayer.

Q. Must we confine ourselves to set forms of prayer?

A. No; if we can pray without them, Rom. viii. 26.

Q. What is the pattern of prayer?

A. That which Christ taught his disciples, Matt. vi. 9,—13.

Q. How many parts doth that prayer consist of?

A. A preface, six petitions, and a conclusion.

Q. 100. *What doth the preface of the Lord's prayer teach us?*

A. The preface of the Lord's prayer, which is, "Our Father, which art in heaven," teacheth us to draw near to God with all holy reverence and confidence, as children to a father, able and ready to help us; and that we should pray with and for others.

Q. Why must we pray with holy reverence and confidence?

A. Because God is our Father, able and ready to help us in all our straits, Matt. vii. 7,—11.

Q. How may the six petitions be distinguished?

A. The three first immediately respect God's honour, and the three last our happiness.

Q. How many of the petitions are for temporal good things?

A. Only the fourth.

Q. Why is there but one petition for temporal mercies?

A. To teach us to be the most earnest for spiritual blessings, Mat. vi. 20. Col. iii. 1, 4.

Q. 101. *What do we pray for in the first petition?*

A. In the first petition, which is, "Hallowed be thy name," we pray that God would enable us and others to glorify him in all that whereby he maketh himself known, and that he would dispose all things to his own glory.

Q. How are we and others to hallow God's name?

A. By glorifying him in all things whereby he maketh himself known, 1 Chron. xvi. 8, — 36.

Q. How doth God hallow his own name?

A. By ordering and disposing all things to his own glory.

Q. 102. *What do we pray for in the second petition?*

A. In the second petition, which is, "Thy kingdom come," we pray that Satan's kingdom may be destroyed, and that the kingdom of grace may be advanced, ourselves and others brought into it, and kept in it, and that the kingdom of glory may be hastened.

Q. How is God's kingdom of grace advanced?

A. In ourselves and others being brought into it, and kept in it by the mighty power of God, Psal. cx. 2, 3.

Q. What is it to be brought into, and kept in God's kingdom of grace.

A. It is to be united to God and his church, and made more and more holy, Col. i. 10.

Q. 103. *What do we pray for in the third petition?*

A. In the third petition, which is, "Thy will be done in earth, as it is in heaven," we pray that God by his grace would make us able and willing to know, obey, and submit to his will in all things, as the angels do in heaven.

Q. Wherein must we know, obey, and submit to God's preceptive and providential will?

A. In all things.

Q. In what manner are we to obey and submit to the will of God.

A. Readily, cheerfully, and constantly, as the angels do in heaven, Psal. cxvi. 16, 17, 18.

Q. 104. *What do we pray for in the fourth petition?*

A. In the fourth petition, which is, "Give us this day our daily bread," we pray that of God's free gift



we may receive a competent portion of the good things of this life, and enjoy his blessing with them.

Q. What are we to pray for with respect to temporal good things?

A. That God would freely give us a competent portion of them, and his blessing with them.

Q. Why must we seek our food and other temporal enjoyments from God as his free gift, when we labour for them?

A. Because we are unworthy of the least of God's mercies, and it is he that gives us strength, and opportunity for labour, and success in it, Gen. xxxii. 10.

Q. Is it then sinful to eat and drink without craving God's blessing on our provision, and rendering him thanks for it?

A. Yes; certainly. Deut. viii. 12, 18.

Q. 105. *What do we pray for in the fifth petition?*

A. In the fifth petition, which is, "And forgive us our debts, as we forgive our debtors," we pray that God for Christ's sake would freely pardon all our sins: which we are the rather encouraged to ask, because by his grace we are enabled from the heart to forgive others.

Q. Why are our sins called debts in this petition?

A. Because they imply our not giving God his due; and the demands of his law and justice must be satisfied for them, Heb. ix. 22. Exod. xxxiv. 7.

Q. Why do we ask forgiveness for Christ's sake?

A. Because he only hath answered all the demands of law and justice in our room, Phil. ii. 8. Rom viii. 3, 4.

Q. When are we encouraged to ask the forgiveness of our sins?

A. When by God's grace we are enabled to forgive such as injure us, Mat. xviii. 35.

Q. In what manner are we to forgive such as injure us?

A. Cheerfully from the heart, Eph. iv. 32.

Q. 106. *What do we pray for in the sixth petition?*

A. In the sixth petition which is, "And lead us not into temptation, but deliver us from evil," we pray, that God would either keep us from being tempted to sin, or support and deliver us when tempted.

Q. What doth the sixth petition respect?

A. Temptations of trial and enticements to sin.

Q. Who tempt and entice us sin?

A. Satan, the world, and our own lusts, 1. Pet. v. 8. James i. 14.

Q. What are we to pray for with respect to temptation?

A. That God would either keep us from being tempted to sin, or support and deliver us when we are tempted.

Q. 107. *What doth the conclusion of the Lord's prayer teach us?*



2. The conclusion of the Lord's prayer, which is, "For thine is the kingdom, and the power, and the glory, for ever, Amen," teacheth us to take encouragement in prayer from God only, and in our prayers to praise him, ascribing kingdom, power, and glory to him, and in testimony of our desire, and assurance to be heard, we say, Amen.

Q. What is the first thing taught in this conclusion?

A. To take all our encouragement in prayer from God only, and not from any creature, Dan. ix.

Q. What is the second thing taught in this conclusion?

A. To ascribe God in all our prayers, by ascribing kingdom, power, and glory to him.

Q. Why do we add Amen to our prayers?

A. To testify our desire and assurance to be heard in them.

Q. What is the ground of our assurance to be heard?

A. Christ's merit, intercession, and promise, John xvi. 23, 24, 26.

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26 IV 86

*K with No. 3*  
*The Rise, Progress, and good Effects of Sabbath  
Evening Schools.*

**T**HE Religious Education of Youth has been for years awfully neglected: Our Brethren in Scotland, however, have nobly exerted themselves of late, to promote their highest interest.

In March, 1797, a few worthy Gentlemen in Edinburgh, formed a Society, called, "The Sabbath Evening School Society," for the purpose of erecting in that City, and its neighbourhood, and encouraging through the kingdom, Sabbath Evening Schools, for the religious instruction of the rising generation.

The design of the Society, and the plan of their Schools, were no sooner known through Scotland, than Christians were roused from their lethargy: And in Glasgow, Perth, Dundee, Paisley, Aberdeen, Montross, Haddington, and in most other towns, Societies were established of the same description. It is now nearly twelve months since Schools on a similar plan were introduced in England. About the beginning of June last two were established at Long Buckby, Northamptonshire, containing about forty children each, which continue to flourish beyond expectation. Two were soon after formed in London, and some others in the country, and lately several have been established in Southwark, under the patronage of the Rev. Rowland Hill.\*

These Schools are not all conducted on the same plan. That of the Aberdeen Schools is said to be the best, which is as follows: None are admitted under eight years of age, nor any that cannot read; they meet at six, on Sabbath evenings, and are placed right and left of the Teacher, the sexes separate; they first repeat the Texts, and give an account of the Sermons they have heard, through the day; their names being called over, a few minutes are spent in prayer; a portion of Scriptures is then repeated; and the Teacher endeavours to draw forth the ideas of the children upon it: After which, an answer to one question in the Assembly's Catechism is given, the explanation of which constitutes the principal work of the evening: For this end the Teacher generally asks eight or ten questions, which are commonly selected from Fisher's or Brown's Explanation. The children are,

\* A most respectable Society has just been formed in London, to promote a general attention to the religious education of youth.

mostly, possessed of these books, and by consulting them, are prepared to give appropriate and prompt answers. This being over, the Teacher addresses them in a plain and affectionate manner, for about ten minutes; then singing a few verses, and mentioning the scriptures to be learnt by the following meeting, he concludes with a short prayer.

The Schools at Long Buckby are conducted on this plan, but many in Scotland, and some in England, are on one less complex. In a few instances, two or three classes are formed in the same School; the first being taught on the above plan; the second, with the omission of some of its parts, as the appointed portion of Scripture, and its explanation; and the third, consisting of those, who only learn the Assembly's Catechism, with the proofs at length.

The success which has attended these Schools, far exceeds our highest expectations. An extraordinary reformation among youth, soon followed their establishment in Dundee. At Aberdeen, and several other places in Scotland, some of the scholars have been converted, who have formed themselves into Societies for religious conversation and prayer. Several striking proofs of their utility, might be particularized, but one only must suffice.

A Minister from England, being at Dundee last summer, was conducted one evening to a room where sixteen or eighteen boys met for religious exercises, who had been converted in these seminaries. At the close, he said, "My lads, I understand it is usual for one of you to conclude in prayer, and I wish one of you to do it." A little boy about ten years old, rose up, and with much simplicity, said, "Sir, if you please, I will." He went to prayer, and continued for about ten minutes, expressing himself in the most sensible, serious, and spiritual manner. When he closed, the Minister said to him, "My lad, do you not feel a little shame in going to prayer before a Minister?" "Shame! Sir," replied the boy, How can I be ashamed when I recollect these words of Christ, "He that is ashamed of me and my words, of him will I be ashamed before my Father and his holy angels?"